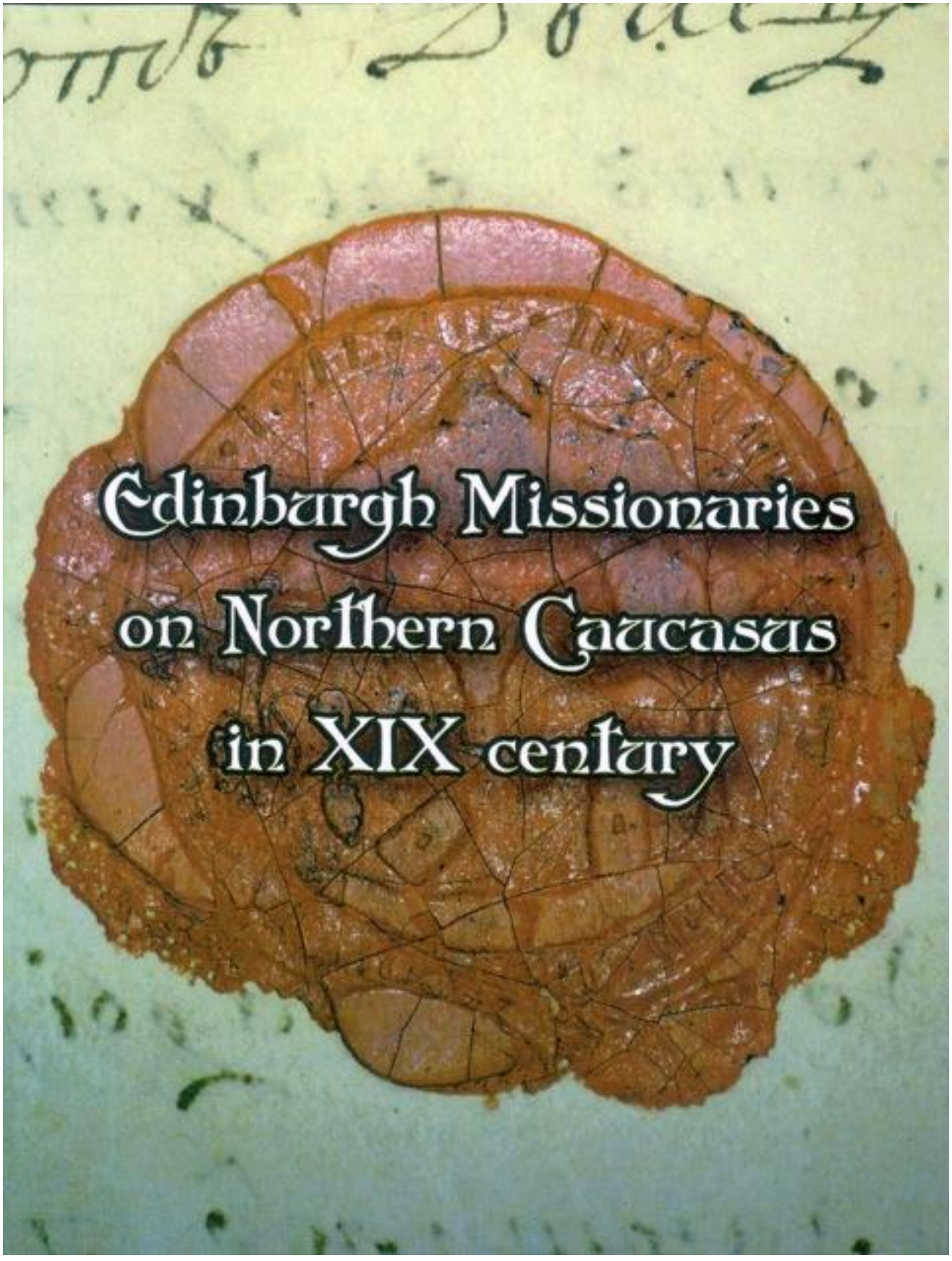

Edinburgh Missionaries
on Northern Caucasus
in XIX century

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Edinburgh missionaries on Northern Caucasus in XIX century

Project: Mikhail Filippov

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INTRODUCTION

GREAT MISSION OF EUROPEAN ZEALOTS ON THE NORTH CAUCASUS

Scotland and Russia (including the area of North Caucasus) have much in common. In the suburbs of Edinburgh (in former religious center of Scotland – St.Andrew) preserved the relics of the first apostle of Jesus Christ – St.Andrew. According to the Orthodox teachings he was traveling in Caucasus and was preaching the Gospel to alans. It is interesting to know that St.Andrew is the heavenly protector both for Russia and Scotland.

This is not the end of the common history of Russia and Scotland. The mysterious worlds of the ethnic groups of North Caucasus, their life and habits at the beginning of the XIX century attracted European missionaries, which hoped to turn local population into Christianity. The emperor of Russia Alexander I was also very much interested in the quickest economic development of the Caucasus. This was the reason why Scottish missionaries were allowed to the area of North Caucasus Mineral Spas for “spreading of the industriousness, arts and manufactories in the low populated area, neighboring to the ethnic groups of the Moslem religion, without any education”. The prince Zizianov was writing to the earl Kotchubey on the 20th December 1802: “the missionaries already settled in the area of Beshtau mountains (Pyatigorie), in the Sultansky willage. They study Tatar language though Bronton is so skilled in Arabic that local mullahs come to him for education” (the Sultan willage is still existing at the territory of Stavropol region).

Scottish colony Karras existed from 1802 to 1835. Later (1835-1941) these were the German colonies Karras and Nikolaevka. On the autumn 1802, Genry Brunton, Alexander Paterson, Eloram Harrison settled as guests in the settlement Karras. “The settlement is populated by Tatars, Kabardinians, Abazins and stay under the ruling of 3 brothers-sultans. The settlement was named after the name of their father. Tatars were nomads and traveled from place to place. Place settled automatically was getting a name Karras. Each brother had his own slaves, warriors and successors” – this is a description from the diary of A.Paterson.

Next year other missionaries arrived from Scotland, including Robert Pinkerton, that was elected as the head of Biblical society in Edinburgh. Getting back, Robert took with him one boy from Cherkes nation and brought him to Scotland and married him to the girl with the name Nielsen.

Missionaries were buying back the slaves children, women, men from local highlanders for converting them into Christianity (one man cost 200 roubles in silver). There was high death level among colony members from the plagues, fever and dysentery. The evidence of this is a number of burials of grown-ups and children on the local cemetery. At the end of 1805 the Scottish colony received "6489 dessiatins[1] 1298 sazhen[2] of a good land and 7566 dessiatins 2048 sazhen of not convenient land". In December 1806 the Emperor Alexander I signed a Royal Patent about establishing the Scottish colony. Scottish missionaries settled in the Pyatigorie were occupied with translation of the New Testament from English to Turkish and soon published it on a good paper for local highlanders with the help of printing machine brought from England.

By the way, Paterson was particularly the person whom Dr.Gaas presented his instruments for weather observations in 1810. The colony was getting bigger with other Scots (total about 30 people) and later they were joined by Volga region Germans. So called "Scottish colony" existed near Pyatigorsk for quite a short period of time. The commander in chief in Caucasus, general Ermolov treated missionaries with great suspicion. He considered them as political agents of the British Crown.

As it was already mentioned, a strong impact to the economic development of the colony was given in the year 1809 after arrival of the first German families (about 70 people). Step by step the German settlers from Saratov region increased in number here. In 1819 was established German colony Nikolaevskaya, that started to play an important role in vegetables, fruits, grapes, milk, meat, honey, bread, flowers and other agriculture supplies to the settlements of the Caucasian Mineral Spas.

In the year 1823 Zheleznovodsk city was connected by the railroad with Pyatigorsk. In 1835 the Scottish mission ceased to exist. Settlements Karras and Nikolaevskoe completely turned into German settlements.

The coffee house of the German settler Gottlieb Roschke (cook by profession) and his wife Mary Bourbon, who arrived to Scottish settlement (Shotlandka) in 1814, became a popular place for rest and dinner among people traveling between Hot Springs and Iron Water Springs. It became a final destination of numerous excursions. In summer 1820 in this coffee house had a rest a family of the general Raevsky and great Russian poet Alexander Pushkin.

The suburbs of Shotlandka one can see on the pictures of other great Russian poet – Mikhail Lermontov, who traveled here in 1825, 1837 and 1841. Here are the memories of the doctor Raevsky about Mikhail

[1] 1 dessiatina approximately 2 3/4 acres
[2] 1 sazhen - 2 meters 13 centimeters

Lermontov in 1841: “Usually we traveled to Shotlandka, German colony about 7 miles from Pyatigorsk by the road to Zheleznovodsk. There we were welcomed by Anna Ivanovna, who had there something like a restaurant. Anna Ivanovna Roschke was also very much hospitable to a noisy company of Mikhail Lermontov, his cousine Ekaterina Bykhovetz, L.S.Pushkin, poet M.V.Dmitrievsky and other young people. Here Mikhail Lermontov spent last hours of his life and from this place he went to the slope of Mashuk mountain to the place of his fatal duel”. At the present moment the house of Roschke turned into a Zheleznovodsk city museum.

In his natural studies in the year 1856 Fedor Batalin discovered mineral spring not far from the settlement (later named Batalinsky). In 1870 the leaser of Caucasian Mineral Spas – A.M.Baykov introduced into practice bottling the mineral waters of this spring and installed a practice of producing natural salts from this water. Mineral water Batalinskaya quickly found its customer and is still very popular.

Building the railroad Mineralnye Vody-Kislovodsk in 1894 brought a new life into colony. A railroad station Karras was established. New good stone houses were built, that were quite competitive to the other houses to let, private boarding houses and hotels of Pyatigorsk. These houses were more convenient and relatively inexpensive. In the year 1903 at the station Karras was erected an estate of the manager of Vladikavkaz railroad I.D.Inozemtsev. In 1915 remainings of this famous railroad builder on the South of Russia was brought from Moscow to the family crypt by the family church in Karras settlement and the railroad station got his name.

In 1925 the settlements were accounted to the Karrassky village administration of Goryachevodsky region, Tersky territory and had: in Karras – 240 houses, population 1792 people, in Nikolaevsky colony – 427 houses, population 1415 people. In the year 1928 village administrative divisions Karrassky, Konstantinovsky and Nikolaevsky were taken into the Mineralovodsky region.

In the year 1933 to the house of I.D.Inozemtsev was transferred pedagogical educational institution from Mineralnye Vody. In September 1941 (during the War with Germany) most of the population of the settlements Karras and Nikolaevka were displaced to the outside of the territory of Stavropol region. This was the end of the history of the Scottish and German settlements on the Caucasus Mineral Spas, which played very important role in educational and economic development of this region.

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British Doctor of Philosophy



CHAPTER 1.

HISTORICAL BACKGROUND OF SCOTTISH MISSION ON NORTHERN CAUCASUS

1.1. Missionary activity on Northern Caucasus before 19th century.

The period of an antiquity and the Middle Ages. The history of missionary activity for christianity propagation on Northern Caucasus is rooted in the depth of centuries. (Kuznetsov. 1978, Gedeon. 1992). According to orthodox theological tradition it is assumed that saint apostle Andrey Pervozvannyj visited the countries of Caucasus and preached the Gospel to Alans, Meotes and others. Christian dioceses has been acting on Caucasus since 5th century that was made mention of by St.Kirill Hierosolymitan**,** Ioann Zlatoust and the latest writers I. Zonara and Valsamon. As appears from Lev Premudryj`s notes (887-911) there were two eparchies-metropolitans in western areas of Prikaspij in old times (Catholicism. 1991. p.138).

The memorable stone crosses, tombstones with the Christian symbolics found here are the evidences of early christianity in Ciscaucasia (Kuznetsov, Medyntsev 1975. p.11-17). Some of christian gravestones of Lower Kuban can be dated by epoch of the reign of Byzantian emperor Justinian. However the gravestones found in areas of the Central Ciscaucasia date from ages of existence of Saltov archeologic culture in 9th-10th centuries (Fomenko. 1991; Krasnokutskaya, Fomenko. 1998; Kuznetsov, Rudnitsky. 1998. p.297-331). Christian temples builded in the North Caucasus in Terek region (Thaba-Erdy, Albi-Erdy) (Kuznetsov. 1977) and Cuban (Shoana, Senty, Lower Arhyz) (Kuznetsov. 1964. p.136-150; Kuznetsov 1971. p.238-244), as result of the influence of Byzantium obviously mediated through Georgia and Abkhazia in 10th century.

Archeological finds of the early Middle Ages with Christian symbolics in Ciscaucasia are related with territory of large early-city centers - sites of ancient settlement, such as Rim-Gora, Lower Arhyz, Kozjiya Gorka, Razvalka, etc. (Kuznetsov. 1986. p.230-247; Runich, Mikhailov. 1976. p.162-183; Kuznetsov. 1971. p.256, pict. 1-2; Kuznetsov. 1968. p.80-86). Slavic settlements on Northern Caucasus had appeared a long time before PreCaucasian plain officially joined

Russian state. **-** merchants, members of retinue also took part in history of Caucasus. There was Princedome of Tmutarakan` in the Lower Kuban in 11th century (Alekseeva.1992). In 10th century slavonic people appeared in the lower of Terek on the North-Eastern Caucasus. (Vinogradov, Magomadova. 1975). Adygeis had a legend that in the distant past there were social intercourse between this people and Princedome of Tmutarakan`(Nogmov. 1861.p.78-81).Since time of disappearance of Tmutarakan from a political map the contacts between Adygeis and Russia State have come to its end. And that was because of the hordes of nomads who passed through southern russian steppes or temporarily settled there (Pecheneg and Polovets tribes, Mongols).

The area Pyatigorja (on a Turkic dialect - Bishdag) where the colony of the Scottish missionaries would later settle down is known as independent geographical area of Northern Caucasus from 14th century (Tizengauzen. 1884. p.301).

Archeological finds of slavic-russian appearance dated by 12th-15th centuries have a multiple character and concentrate in certain areas. For example, in 1961 in the Red outskirts of town (Pyatigorje) a specialist on local lore, A.P.Runich found a bronze cast cross with double-sided image. And the find is dated by 13th-15th centuries.(Kuznetsov 1970). There were found a copper breast cross with a calvary on the one side and castigating demon Nikita on the other side in Pyatigorsk. Archeologist also found bronze worn next to skin cross in burial ground of Rim site if ancient settlement of 12th century. (Runich. 1970) And Kislovodsk environs gave us an encolpion with the image of St. Georgij and a bronze cast coil (Poluboyarinova. 1978).

The researcher of Russian antiquities. S.A.Golovanova supposes, that compact concentration of old russian finds dated by 12th-15th centuries in Pyatigorja, the Upper and Middle Priterechje, the Lower Cuban confirms formation of arising North-Caucasian cossacks in the the areas. (Golovanova. 1992. p.40-41).

As a result of capture of Constantinople by osmanli turks Christianization process of people of Northern Caucasus has been severely slowed down in the middle of 15th century . Invasion of the Mongolian conquerors to East Europe has led to one and a half centuries isolation of Ciscaucasia from the new centers of Orthodoxy which had arisen in Russia.

In 14th-15th centuries Circassians were formally Greek Christians. There were Zihijsk, Fanagorijsk, Nikopijsk and Matrahsk (Taman) dioceses on Northwest Caucasus. (Karachaevo-Circassia history

essays. 1967. V.1, p.184. Barbaro, Shilberger and Interiano also say that Circassians were Greek Christians. Nowdays there are still remains of this time - stone crosses, gravestones in the territory of modern Karachaevo-Circassia. (Karachaevo-Circassia history essays. 1967. V.1, p.731-732).

One of the first Europeans on Northern Caucasus during the period was the Catholic monk-dominican, missionary Julian. In October 1235 Julian and group of missionaries went for a trip from Constantinople by sea to the coast Northwest Caucasus in order to find ancient land of Hungarians and to turn its people into christianity.

The Italian merchants, besides other commercial operations, willingly bought slaves - prisoner of war from the Tatar feudal lords, thus stimulating attacks of the Tatar feudal lords to Circassia to capture such valuable loot as slaves (Adygeis. 1974. p. 14).

From that time Volga-Caspian way to Iran becomes favourite rout to many West-European commercial and political agents.

Following this route they, naturally, could not pass Northern Caucasus, but unlike travellers in 13th-15th centuries who usualy visited northwest areas travelling through Caucasus, many of them going to Iran by Volga-Caspian route visited a northeast part of Caucasus, its Near-Caspian territory. In 1453 Constantinople was captured by osmanli conquerors and Black Sea has become «the closed sea» almost for all European contries. Up to the end of XVI Turkey had allowed Genoa and Venice only to use Black sea for commercial purposes . (Adygeis. p.16-17)

The Jesuit mission first time organized in Moscow during a Peter the Great epoch has drawn its attention to the Russian south and has intended to educate population of Ciscaucasia with the light of the Catholic doctrine.

We would like to stop on this question in greater details using jesuits` publications of letters, reports about Russia of the end of 17th to the begining of 18th centuries (Letters. 1904. p.395), D.M.Pavlov's work (Pavlov. 1916. p. 16) that was written on the basis of jesuits` letters, their brief report on a state of mission in Moscow and their reasons concerning Moscow mission. 1

The first Jesuit missions have been founded by the end of 16th century in Azov and Taganrog. In 1700 Catholics had a small churchlet in Azov. In 1701 father Emmilian "had a right to boast" that "now even former enemies help Azov mission. He was preaching the word of God to catholic sailors, supplied all Catholics, at his own expence, prayer

books in German and within four months selflessly looked after sick parishioners who had become a victim of a sudden furious fatal smallpox (pestilence).

And those people left him their money for church needs. (Letters. 1904. p.182). Father Emmilian «walked all the Seaside countries».

Catholics were receiving means of subsistence from abroad through Italian merchants arrived on Azov Coast. They also secretly transported theological literature through them.

Genoeses was not the only European diaspora on Northern Caucasus. There were a lot of Astrians in Ciscaucasia , « in the country of cossacks at borders of Crimea and Kuban » (from Emmilian`s letter).

These Astrians were captured by Tatars at the age of 8-9 years old during the siege of Vienna. They lived in slavery part with Tatars and part with cossacks (Letters. 1904. p. 182), but had not failed their native belief. They came to the missionaries and declared that they were faithful to Catholicism. They were able to draw crosses and pray in broken German.

Azov traded with Kubans, Nogay and Dagestans by land was conducted. They had tried their favourite method of influence on children. So, father Emmilian bought the boy-Kalmyk and named him Joseph-Michael. He brought the boy to Moscow with big difficulties. « I now shall force him to study in Latin, however he will not forget Kalmyk language. Perhaps, the God on his clemency will give, in due course, this Kalmyk will make a lot for the people in Glory of God... I would like to be lucky to guide him to our lands in oder to educate him safely there» (Letters. 1904. p.52). According to the letters, conversations with Kalmyks about the christianity encouraged missionaries-Catholics.

There was also another route of penetration to the peoples of Northern Caucasus - from Astrakhan. Captured Polish-Catholics lived in Astrakhan . Jesuits appreciated this city for two reasons: here was the way to Persia and Caspian sea; secondly, it was a place of concentration not Christian, half-pagan population.

« My greatest hope, - father Emmilian writes in 1701 ,-having left my colleague in Azov, go to seamen to Astrakhan where I can find the greatest part of merchants from Great Tataria, Mongolia, Gazerrat... » (Letters. 1904. p.95)

For lack of sufficient sourse data base we dont have opportunity to give the detailed description of process of religious propagation of Catholics, but it is possible to assume, that systematic missionary

activity, possible connumicated with abroad in Azov,was difficult there: both in the city, and in adjacent lands. (Pauls. 1916. St.-P) .

Deputy the Kazan and Astrakhan prince Boris Alekseevich Golitsyn interfered with construction of a Catholic temple in Moscow, and during a time of his governing he just cancelled imperial orders favorable for Catholics in Astrakhan. So, for example, when for transportation to Caspian sea mentioned Ankirskiy archbishop (Astrakhan) tsar had ordered to give mission the ships and food, B.A. Golitsyn had not executed this order. Moreover, he did not let out archbishop Ankirskiy from Astrakhan. Hi did not allowed to build a Catholic temple in this city, having declared directly, that he wouldn`t allow to build the Catholic church in his city. Jesuit considered this prince «the greatest enemy of Catholicism among all Russian » (Letters. 1904. p.23).

Traditional hatred of Russian society to «padres» made him to hold such tactics. B. A. Golitsyn had also prior government interests. Prince had been convinced, and spoke about it quite frankly: «... Under a cover of sanctity jesuits do secret, important and more often harmful things for people which has sheltered them ». The follow example can serve as support of B.A.Golitsyn`s fears: the small group of jesuits managed for short time to give an occasion to reproach in insufficiently disrespectful attitude to interests of the country, which hospitality they used, even if contraband. Father Emmilian helped runaway of some captured Austrians who was slavery at the Kuban cossacks with the Italian merchants (Pauls. 1916. p.12).

Besides the restrictions by authority, the civil wars often happened prevent the Preaching in the Astrakhan government. During those it was practically impossible to get through. (Letters. 1904. p.52).

The third way, which catholic missionaries choose to get to the North Caucasus was across Arivani and Shemachi where the missionaries were solid and very well organized. The catholic missionaries dressed in civil clothes were moving with Armenian and Italian enterprisers all other the North Caucasus. With the help of Armenian they were kept in touch with the missionaries in Moscow.

The oldest catholic missionary in Shemachi, a venerable father, Ion De Lamachi and his friend Bonaventura had been in Russia and also in Astrakhan according to Golitzin (letters. 1904. p.106).

For a short period of time it was considered that Kubanian were originally from Italy. To found out about it, Sarepta’s evangelists from Volga region sent their delegates to Kuban Cossacks to meet closely

with origins from the West Europe. But they were disappointed. They found only ruins of the catholic church built by Italian missionaries.

So, in general , talking about the activities of Scottish missionaries on the territory of the North Caucasus it hadn't built any solid catholic missionaries besides in Azov, Astrakhan and Kuban Cossacks in Dagestan. Even in there it had been only modest attempts in the preaching. The reason that the Catholicism didn't lay the deep roots in the North Caucasus was variety of the ethnic groups. That's why only five people became catholic during eleven years, that we found out from ' Letters and reports about Russia during the end of the XVII century and the beginning of the XVIII century. The Jesuits were kicked out from Moscow and Russia (Pavlov. 1916.p.14), but they didn't give up their missionaries in the South. After 1711 year this 'saint religion had been accepted by six more people.'(Letters. 1904. P. 204).

Conclusions.

So, the activities of the missionaries in the North Caucasus had been tracing since 5 century. We can stress two main periods in the influence of the Christian missionary: 5-15 centuries- from Byzantine Empire, and 14-18 centuries – the influence of catholic missionaries in Italy.

The main obstacle in the preaching Christianity in the North Caucasus was Paganism which was an old tradition here spreading by Arabs in
8 century, by Mongolian in 14 century, by Crimea Hahn's in Ciscaucasia – Islam (Avksentiev 1973). Also, the main factor was multi-languages of the population in the North Caucasus, lack of writing and also lack of studying the local dialects.

The spread of Christianity in the North Caucasus in the period feudalism was peaceful and effortless. The main source of the Christian missionaries were preaching's about brotherhood and service to people. Particularly their activities had reached a full blossom under Pope Georgia16, who officially declared that the missionary's activities were represented as a civilization culture spreading among 'falling behind nations'. (Holtz. 1993. P.125)

The Italian missionary had been reaching the North Caucasus from Anapa, Azov, Astrakhan and before Caucasus in XIV-XVII centuries. (Pavlov. 1916. P.5) The missionary activity in the North Caucasus of this period had been directly connected with the colonial

policies of the European countries. The Christian missionaries with enterprisers, secretly, dressed in the civil clothes, got to the territory of the North Caucasus. Thirst of all their had been serving in the Genoa colonies in the up North but their also influenced the local nationalities in the North Caucasus. (Essays. 1967. v.1, p.96)

On the earlier analogy of the local archaeological materials (Alekseev.1971. P.223) had shown that Circassian and Karachay feudalists had the objects of the Italian export and discoveries of the Christian cult (tombstones with crosses, memorials with stone crosses.)

Despite of the huge efforts the Christian missionaries hadn't reached the expecting results. They had realized the necessity of the more organized

Christian missionary against the Muslim traditions, trying to find different actual sources in the reaching their goal: the education of the children, free medical help, knowledge of the Caucasus languages.

Orthodox missionaries' activities.

Since the beginning of the XV-XVI centuries Tersk Cossacks had influenced in the spreading of the Christianity in the North Caucasus. However, the most single-minded character in this direction had been represented by the Russian government and the Saint Synod in the XVIII century. The question about the missionaries of the Russian Orthodox Church on this territory hadn't been developed. The reports about the activities of the Russian missionaries in this period in the North Caucasus hardly existed.

The closest approach Russian to the territory of Ossetia had been the main event for the whole Caucasus not only in political but in the religious point of view. In the middle of the XVIII century the Georgian archbishop Eosif had petitioned before the Russian Synod and 'pointed at the necessity to restore the Orthodox Church among the Ossitians.'The Georgian clergy hadn't had any funds for establishment and maintenance of the missionaries among the Ossetians and the Russian clergy hadn't had anybody properly prepared to this difficult and important task.

Some of the Georgian clergy had indicated their decision to be the missionary. The Russian government had offered them protection and some funds. Anyway, the Orthodox Church had reached an important success in improving the Christianity among the Ossetians and Ingush'. According to a modern writer's words: 'to change a faith-a moral and

mental task; it takes energy, a high spirit to opposite usual rules and ways of their lives.' (Dubrovin. P.1,p.288-289).

It has to be mention that in the period of the establishment ''The Ossetian Spiritual Commission" an ancient Ossetian nationality had been exposed to a various religion influences. First of all, at the beginning of the Christianity the Ossetians1 had been Pagan (to the sun and to the fire), but since IV till VI century –among them Christianity from Georgia and Byzantium had been spread out. In the VIII century, in connection with events of the Arabic- Hazar war, the Ossetians had got under the influence of Islam.(Kusnezov. 1992.p.52).

The end of the XII- the beginning of the XIX centuries had been the period of an intensive restoration of the Orthodox Church in Ossetia. Since XIV century among Ossetian ancestors conquered by Mongolian – Tatars, the warriors of the middle Asian conqueror Tamerlan , had established Mohammedanism.(Belayev.1900. p.56). In the people's mind after this change of religions the mixture of different Paganism, Christian and Muslim religions had left.

Originally, 'The Ossetian Spiritual Commission had been established in Kezlayr where the Russian military had concentrated. In 1745 year the first Russian missionaries had arrived in Kezlayr to help the Georgian missionaries.

Subsequently, the castle Mozdok had became the center of the missionary in 1763. The Ossetian like the other mountaineers who became Christians had been moving to Mozdok for protection and shelter besides each of them had gotten 20 rubles in silver for primary expenses. Also, Mozdok had had a great meaning for foreign slaves: as soon as slave had reached Mozdok and became Christian he would got his freedom back. Especially the Ossetians took this chance to become free from Kabardian owners. Thanks to this situation, only during the first year of the missionary's activities more than 200 new-comers converted to Christianity. Though, it had caused some dissatisfaction from Kabardian owners. (Belayev. 1900. p. 36-37).

Kezlayr had had the important meaning for Christian missionaries. In 1747 it had been proposed to reward all new-comers from Ossetia who converted to Christianity and decided to return back to their home, 20 rubles for noble, others – the food money; naturalized them, besides give the Ossetian clergy 500 rubles salary. (Butkov. P.1,p. 266-267).

To protect Ossetia from the propaganda of Catholicism, in 1747year ''had been proposed not to allow the Roman Catholic to pass the Russian boarders.' (Butkov. P.1, p.270). ''In the same 1747year the

Georgian archimandrite Pachomei from Ossetia had arrived to Kizlyar, and 1751 he had been in Saint-Petersburg with Ossetian clergy and there he had gotten 500 rubles to buy shirts for poor Christian. Besides, the Georgian archimandrite Pahomei had received the fixed salary. He had posted the leader of the Ossetian committee and in 1752 year he had returned back to Ossetia with other clergy.'(Butkov. P.1,p. 257). At this same time it had been allowed to buy silver dishes, guns from Russia and exported to Ossetia. In the middle of the 18 century, around 1752 year the missionary society"The Ossetian Committee''had been renamed to "The Ossetian Spiritual Commission".

" In 1756 year in the official order of the Russian tzar had wrote that all new Christians from Ossetia who arrieved to Kizlayr and Astrakhan for their business would receive some financial help from government: head people-10 kopeika per day, the rest-3 kopeika per day, besides whoever would come to sell their own livestock would be released from any kind of taxes. Instead of this, they shall return all Russian prisoners.' Also, according to the instruction of 1758 year the Ossetian Christian Churches were released from taxes on food and clothes. But for the other goods like materials, salt had bought for their own use they would have to pay the same taxes as the other mountain folks.

In 1761 year it had ordered to escort ''The Ossetian Spiritual Commission"from Kizlayr and also to guard the Clergy in Ossetia.

However, the guards couldn't became a real protection during missionary trips. In 1761 year the Kabardian owners had insulted, destroyed and interfered in the work of the Christian Church in Ossetia.

In their activities the Christian missionaries in the North Caucasus had paid the attention to Kumak and Kabardian hostages kept in Kizlayr.''Among them had been the landlord Devlet-Murza-Hashov and Shibez-Gerei Kudenetov who had learned at school how to read and write in Russian.''(Butkov. 1869. P.1,p.267-268).

Since 1762 year the Cossacks had settled down the banks of Terek for protection of the Russian possessions. These actions had helped to strengthen the position of the Christian missionary in the North Caucasus. It had been decided to build the villages of Ossetian, Kisty, and Kabardian who had converted to Christianity. The head man of this establishment had been appointed the Lieutenant Colonel Gak. The owner of the Little Kabarda –Kurgoka Kanchokin who had converted to Christianity with his wife and children and renamed Andrei Ivanov. He

had became the prince Cherkesk-Kanchakin and had established the village in Mozdok consist of 40 estates.

Here, in 1763 year the Russian government had built the fortress: one house for the prince Konchakin, the other-for Gak,and the wooden church with clergymen. According to the Astrakhan governor's opinion the Christian missionaries hadn't achieved the particular success among the Ossetians during 18 years of existence ''The Ossetian Spiritual Commission'', because the folks hadn't fully understood the true meaning of the Christianity. The greediness was a stimulus for the Ossetiana to convert to Christianity'' (Butkov.1869.P.1.P.615). About this time the Russian government had decided to educate the young Ossetians and Ingush.

In 1764 year the Department of Foreign Affairs had decided to establish the school for children to teach about Christianity and to give 2 rubles for food and clothes to each student and teacher every month. The Astrakhan governor and Kizlayr supervisor had been appointed managers of this school.(Butkov.1869. p.1,p.268-270).

Despite of a small success of "The Ossetian Christian Committee" and"The Ossetian Spiritual Commission" the Turkish government and Catholic missionaries had paid close attention to their activities.

The owners of the Big Kabarda had demanded Porta to protest officially against the Christian establishment since 1764 year. And next year two catholic priests with interpreter had arrived to "The Ossetian Spiritual Commission" and announced what they had the permission from Pope to teach the words of God. The Colonel Gak had ordered not to allow them to do so and had reported about them to the Department of Foreign Affairs. Since the August 29 the same year it had been ordered to the Kizlayr governor and the Major General Potapov not to allow the people of other religions to preach.

Almost 2085 males and females had converted to Christianity since 1646 till 1764 year according to the records of "The Ossetian Committee". ''But Astrakhan bishop had expressed his doubts about the good work of the clergymen among a new converts''(Butkov.1869.P.1,p.437-438).

At the end of the XIV century Kabardian had became the Ossetian neighbours. The first relations between them had been all right, but then the blood war had outbroken which had lasted for centuries. The reason of the dispute had became the flat land useful for both nationalities.(Tersk collection.1896.b.2,p.10).

Another reason of the hatred between the Kabardians and Ossetinians was pure religion. The Islam had spread out among the Caucasus nationalities with fire and sword, Ossetia and Kabarda had influenced it from Tartar since XIV century. Then the second time the Kabardians had became Muslim , most of them had kept the faith in Paganism. The Ossetian had been against the Islam, but Kabardians had been stronger and more significant tribe than Ossetians. That's why the Kabardian had gradually subjugated and made them Muslims. This process had been slow down in the middle of XVI century, when the folks near the mountain Beshtau had accepted the power of Ivan the Terrible. These actions had destroyed the influence of the Crimean Tatars and protected the Ossetians from Kabardians in the North Caucasus.

So, the Muslim had became the main religion among the residents of the plain lands and the foothills of Ossetia but the North Caucasian mountaineers had converted to Christianity with elements of Paganism in XVI-XVII centuries.

The establishment of ''The Ossetian Spiritual Commission" 'on the land of the Little Kabarda had created the strong dissatisfaction and hatred among the Kabardian princes. The majority of them had been Muslim since XIV century. Gradually, the North Caucasus had been conquered by Russia and the Kabardian princes had been depended on it. But, according to their religion point of view they have been more likely close to the Crimea and Porto than to Russian.

Under these circumstances the Kabardian had destroyed "The Ossetian Spiritual Commission" in 1769 and had killed the head man of the missionary on his trip to Georgia.

In his words the archpriest Ivan Belyaev had valued the activities of the Russian missionary in Ossetia at the beginning of the XX centuries: "it had taken a lot of self-devotion, bravery and energy to preach Christianity in this country and among those tribes where the murder, attack, robbery and est. had considered the valor and where to go to bed at night you don't know if you will wake up in the morning." In general, Christianity had been preserved in Ossetia which had helped the missionaries.(Belyev 1900.p.46-47).

"The Ossetian Christian Committee' had been restored in XX century.. The Russian bishop Afanassei Lebedev had been appointed out the head man of the missionary with the main location in Mozdok. He had the instructions and rules for missionaries since the ninth of April 1771year. First of all the missionaries should paid more attention to the work with non-Christian in the big cities because of the language

barriers. Some folks in distant villages couldn't understand the preachers in Russian and Georgian.

In the instructions had been underlined the necessity of teaching the basic of the Christianity: the Lord had been given the men the power to do the right things. And during the religion education the folks had been asked to come to church willingly.

In the instructions also had been clearly and in details explained how to teach non-Christian Christianity and what to do about the marriages.

By order of the Russian czaritza Ekaterina II it had been built a new school in Ossetia. Besides, thanks to the activities of the Russian missionaries 6000 Ossetians had adopted Christianity.

The Russian government hadn't been fully satisfied with the position of the Christian mission in Ossetia and had established the independent eparchy on the 19th of April 1793 naming 2 bishops: one from Mozdok, another –Mazhdarsk. The Georgian Gai had been appointed as the first bishop. By order of Ekaterina second two monasteries had been built: for men and women. Gai had compiled the Ossetian alphabet with the catechesis in Russian and in Ossetian, and had printed in Moscow, in the Saint Synod's print shop. The catechesis was been named ''the book for the beginners who want to learn how to write the God's words.''(Butkov.1896.p.1,p.273).The Slavonic letters had been used for expression and writing the Ossetian language.

In this time the activities of the Christian mission had had the success between the Ossetian and part of the Kabardian in Mozdok but the other mountaineer tribes had left for Russia in the result of the Treaty of Kaynarca with Turkey, had had the Islam influence which created the fanatic hatred toward to Christianity in Russia in XVIII-XIX centuries. (Znamenski. 1901.p.375.).In spite of this the eparchy in Mozdok had been abolished and the monasteries and ''Committee'' had been closed by Russian government and Saint Synod.

The local military authorities had paid attention to the success of the Islam. In 1811 year the general Tormasov had made a speech about Jesuit propaganda, but tzar had expressed his decision to find capable Christian missionaries for this task. (Znamenskiy. 1901. p.463).

"The Ossetian Christian Committee" had been opened third time in 1814 by the order of Emperor Alexander I. It had been located in Tifflis .After the Russian annexation of the Georgia it had been necessary for spreading and restoring Christianity among other mountaineer tribes..

1.2 The final period. The Central Ciscaucasis had joined the Russia Imperia at the end of the XVIII-the beginning of the XIX centuries.

For a long time the North Caucasus had been in the area of the geopolitical interests of the Russian Imperia. The North Caucasus had been a natural bridge between Europe and Asia, Christian and Muslim worlds.

An ethnic map of the North Caucasus of the XV-XVI centuries had been made up after invasion of the middle Asian by the conqueror Timur in 1395, which had destroyed the possessions of the Golden Horde in the Ciscaucasia. At the turn of 14-15 centuries the tribes of Abasins Kabardians had settled down in the central regions of Ciscaucasia (the basin of the Upper Kumy,Podkumka, Malki and the west part of Priterechay(Alekseay.1971,1980). The Polovetz-Nogays population had preserved in the north steppe part of the region. Since XVI century the Adyges tribes first of all the Kabardians had took the dominate position in the Ciscaucasia. Many local tribes (the Ossetian, the Ingush and the Balkar) had paid a tribute to them.

Since the middle of the XV century the Kabardians had had a dangerous enemy- the Crimean Khanate. The Kabardian hadn't had any choice, but to pay a tribute to the Crimean khans in money and slaves. When the Kabardians had refused to pay tribute then the Crimean Tatars had invaded and destroyed Kabarda.(Smirnov. 1887,1889).

In 1552 year the Moscow government had conquered Kazan and in 1556-Astrakhan which had had a major importance of the Russian influence in the Caucasus. Since second half part of the XVI century the strong relations between the Kabardian and Moscow had began. The Kabardian tribe had been seeking protection from arbitrary rules of the Turkish and the Crimean.(Kudashev.1913.p.19-20).

The Turkish had considered the Kabardians their old tributaries. Kabarda had been under the rules of the Crimea after the sultan Bayzet (1480-1512) had given it to the Crimea khan.(Smirnov 1887.p.247).

This act had given to the Turkish sultan the ground to demand the subjugation from the Kabardians. The Turkish and the Crimean claims to Kabarda had been especially increased at the beginning of the XVIII century. The main reasons had been the armed clash between the Moscow government and Muslim world, the distance between the Kabardian land and the Russian government and also a difficult position of Russia during the North War.

At the beginning of the XVIII century the Crimean khan Kaplan-Geray had tried to conquer Kabarda. The army of the khan had arrived to Kabarda and the population of Kabarda had laid under high tribute. In 1717year the khans Devlet-Geray and Khaza-Geray also had had the successful campaigns to the Ciscaucasia where by the Turkish sultan's order the pagan-ciscaucasia and the Kabardians violently had adopted Islam.(Nogmov.1861.p.44-45).

The Kabardian initially had taken positively the appearance of the Russian fortifications in the West Caspian Sea region. But the construction of a new fort in Mozdok which had taken a big piece of the Kabardians land had provoked the dissatisfaction of the local population.

Finally, Kabarda had joined to Russia in 1774year. In the summer of the same year the Russian forces had gained the victory over the khan Devlet-Geray forces and had made them to leave Kabarda. This had coincided with the agreement between Russia and Turkey-The Treaty of Kucuk Kaynarca (07-10-1774). According to this agreement Kabarda had admitted the Russian nationality. The Kabardian had taken oath to the empress Ekaterina II in full obedience.

After the Treaty of Kucuk Kaynarca the Russian Imperia had started moving to the South, overcoming the resistance the Turkish and their vassal-the Crimean Khanate.

After the Treaty of Kucuk Kaynarca the Crimea by the way of vassal of the khan Porta had existed just a few years more. (Fisher. 1970). The Russian had always been afraid of aggression of Kabarda from the Crimea and Turkey. That's way the Russian government had had to reinforce their new possessions in the North Caucasus. The line of the military forts had been built between Mozdok and Azov at the distance of more than 500 versts. It had been named the Caucasus or the Azov-Mozdok military line.

England, France had helped their alliances, the Ottoman Porta with firearms, the military instructions and sometimes with direct interference. At the beginning an unknown Caucasus had interested England as a short way to India which had already been her colony and played a purely raw-exports role.

Since the XVIII century the British had dominated the world trade and their interests had been in the countries of the Middle East and the South East Asia. It had been necessary to find a new ways. The British had actively studied the published materials of all European travelers and sent their own emissaries to the Caucasus as one of the perspective place for an active trade. Trying to control of India they had paid close

attention to Iran, Turkey and Caucasus which had became the arena of competition between the countries such as Russia, England, France and the Ottoman Porta. The British had had a task to learn more detailed and deep about the Caucasus and its numerous tribes.

Russia had been mostly concerned about the troubled neighbor in the South. The peasants and Cossacks from the distant guberniya had started to colonize the land and build forts in the Ciscaucasia. They had established the countries and Cossack's villages. The enemies of Russia had admitted that the strength of Russian had been not only in firearms but also in the Cossack's villages had deeply established on those lands. But the settlement of those lands had demanded more settlers and Russia still had had more vacant land which needs serious cultivation.

On the 22nd of May, 1763 the empress Ekaterina II had declared the Manifest*1, according to it the German who had invited from Germany and had lived in the Russian Empire for a long time had offered to settle down in the future Caucasus guberniya and establish here the colony.

Since 1778 year during the building the Azov-Mozdok defenses the German colonists had offered to move from Volga region (Sarepta) to the Caucasus.

It had been proved from an open archive documents of the Caucasus vicarious power in 1785 (Chehmenev 1967). It had been known for a fact that the German colony of Saratov settlers had existed on the territory of the modern Stavropol , in the region Madzar, since 1789 till 1791).*2 Because of the inconvenient location the colonists had wandered off the towns of the Caucasus guberniya or had returned back to Volga region.

By Ekaterina's II offer the cultivation of a new lands in the South of Russia should be realize during 10 years. But the war and political situation in the Caucasus where the war had lasted during decades had also prolonged the peaceful cultivation of this land, including by the foreign colonists. The reason of this had been an accession to the throne the emperor Pavel I who had had a few Exclusion Acts for foreign colonists. In the years of his ruling the foreign colonists had stopped to go to the Caucasus.

During the ruling of the Alexander the first, the supporter of the European tradition, the situation had changed. The Emperor had considered the foreigners as transformer of the territory in European traditions.

1.3. The main purposes of the establishment Edinburgh mission in Karras.

The time of the appearance the Edinburgh Presbyterian mission in the North Caucasus (1802) had coincided with the beginning of the ruling of Alexander the first and his reforms.

By this time in England and Scotland it had been known about the North Caucasus from the works of foreign science-traveler who had been here in the second half of the XVIII century.

The manners and customs of the mountain tribes had aroused the desire to enlighten them in European traditions and through education and spirituality the civilized European would influence on an economic reforms of the region.

In the XVIII century the idea of ‘’an eternity peace’ had characterized the Europe. The members of the Edinburgh Presbyterian mission had possessed with ideas of outreach activities. They had spread their ideas with the help of the preaching the moral basics of Christianity.

England had had the experience of cultivation faraway countries on the other continents. Preparing for an unknown Caucasus the Scottish missionaries were acquainted with reports of the Ancient Greek and Italian authors. They had also known that not all mountaineers had adopted Islam; a lot of them were paganisms among of which had remained the beliefs of the Christian Church in the North Caucasus since the X of the century. The Caucasus tribes hadn’t had their own writing. This had been the main reason of the weakness Christianity in the Caucasus.

The Scottish had known about the struggle of the mountaineer tribes for their freedom. The missionaries had thought that the Caucasus mountaineers had been the same as the Scottish one, who had fought for independence of their country. Traveling in the North Caucasus in 1839, Edmond Spencer had mentioned:’’They are alike as Scottish in their love for independence’’ (Spencer. 1994. P.153).

The desire of the missionaries to educate the Caucasus tribes with the help of God’s words had been so strong that the members of the Edinburgh Presbyterian mission had decided to go to a faraway Russia.

The Scottish missionaries had arrived and established the colonies in the North Caucasus.

The good decision of the Emperor Alexander the First, the Russian government and the members of the Edinburgh Presbyterian mission had coincided. They all had wanted an economic development of the North Caucasus through the education among the local tribes. In 1802 after the Scottish had lived in Astrakhan about a month had decided to move to the Caucasus. They had chosen to settle in the territory of the mountain Beshtau, not far from Goryachi Vod, in the village Karras, in its Abaszin part which had protected by Konstantinogorsk's fort. You could be able to see this mountain village from Lusogorsk fort which had located on the way to Georgievsk. Near Karras straight away had established the military cordon consist of the Egerevsk regiment.

In the September of 1802 only three missionaries had arrived to the mountain village Karras- a 37 year old member of the Edinburgh Presbyterian mission from Scotland, a famous preacher of Christianity Henry Brunton, a 23 year old member of Evangelic biblical society who had studied the Natural Sciences and Medicine in the Edinburgh University Alexander Paterson and the third one-the adopted son of Brunton, a 19 year old African Elloram Harrison. In the full agreement of the owners (one of sultan's brother from the family Geray) who had ruled the mountain village and with the help of military people from Georgievsk the three missionaries had accepted in Karras as the guests.

In November of 1802 the Imperial permission had declared ''it had allowed the Scottish to settle in the Caucasus region on the offered conditions''.(1830.t.17,p.369-371).

P.G.Butkov, the secretary of the Main Office in the North Caucasus and Georgia, historian by profession had wrote: '' At the end of 1802 with the permission from Russian government in Kabarda the Scottish Brunton and Paterson had settled the colony near the Konstsntinogorsk fort, at the foot of one Beshtau mountain…The purpose of the missionaries had been the Christian education of the mountaineer tribes.''(Butkov.1869.p.3,p.363).

The relations between the Caucasus authorities and the colony had depended on the political and economic situation, the relations between Russia and England. The local folks had accepted the Scottish with hospitality. Henry Brunton had been fluent in Tatar and Arabic, so they could communicate with the owners of the mountain village. Later A. Paterson and E. Harrison had tried to learn two or three dialects of the neighbors. From the first days of the Scottish arrival in Karrkas the mountaineer folks had treated them with interest and curiosity. The

missionaries had tried to establish good neighborly relations, to win the trust of the local folks. In the North Caucasus it had been known the cult

The missionaries had arrived in the late fall and the winter was in front of them. They had had to go through the period of acclimatization. Anyway, at home in their native land the Scottish had been living in the mountains so, the climate had been the same. Even their fellows' countrymen, who had arrived later, had mentioned that the climate here hadn't differed from the climate in the native land. They didn't have to learn to ride the horse, because the Scottish had been the best horsemen.

The missionaries had settled in the empty houses for guests. The authorities of the North Caucasus had offered them the land for cultivation. In an uncivilized territory it had been the problem with supplies of food because of the lack of constant trade. But, the caution colonists had decided to solve this problem later.

The first missionaries had intensively prepared for the arrival of their fellow countrymen from Scotland. In 1803-1804 the 9 missionaries had arrived. They had needed a lot of the craftsmen. In the time of building the outbuildings and houses they had used the barter trade. The local authorities had reported to Saint-Petersburg that the Scottish had gained upon the natives, giving them different gifts, trying to win their trust.

And really, among the presents were saws, axes, headscarves, shawls and different fabrics. Those things were particular in demand. Instead of those things the missionaries had contracted the local folks to build the stables, to provide stones and meat. They had also bartered for the horse harness and domestic animals.

The Scottish had made a report about their activities with the map of the territory attached to it and had sent it all to Edinburgh. The map had created suspicion. The leader of the Caucasus troops, the prince P.D.Chichivanov had suspected the Scottish missionaries of being the English spies.

The prince Tsitsianov in his reports to the government had emphasized that they had won the trust of the local folks, spending a lot of money on it. Besides, they had made a map and sent it to England. He had supposed that the main purpose had been their business trade through the Black Sea. (documents.1874.t2, p.927). Since that time the activities of the Scottish missionaries had been under suspicion from the Caucasus authorities.

The 15 craftsmen had arrived in 1805. Among them had been carpenters, weavers, printers. Then the textiles machines had shipped from Edinburgh. The fabrics had been in deficit in the North Caucasus.

We had found the story about efforts of the Scottish. In their first trip the Scottish had had the opportunity to bring the goods valued for 300 rubles. The Scottish missionaries in their correspondence with the representative in Saint-Petersburg had always asked to send to them clothes, shoes, fabrics, tools. The clothes and shoes had worn out fast and it had been impossible to buy a new one in that territory. The nearest warehouse had located in Georgievsk, where the colonists had gone heavily guarded only once a week. But even there they could only buy the necessities- salt, candles.

The printing types: Latin, Arabic for the printing the biblical books for the local tribes had been shipped from England in 1804. First of all they had needed to translate the books from Latin to Turkish, Tatar and Arabic. Besides the translation should be easy to understand for the local tribes who had spoken in 7 dialects. The main interpreter had been the head of the mission Henry Brunton. His fellow countrymen had written about him: ‘’If there are people who chose by fate to do the good things as a missionary, then one of them was Henry Britton without any doubts.’’ We can come to the conclusion that he was a very well-educated person with strong character, bright and curious mind and knowledge of the biblical European literature and Islam. He could read the Koran in Arabic and in ‘’dead’’ languages. He was a man of great scholarship and the active member of the Christian mission.

The Scottish had made new acquaintances with princes and told them their goals during the first years of living in this territory. After they had been living for 4 years, the missionaries had asked the Russian government to approve officially the settlement between mountains of Beshtau. (Acts T.4, 1874.reports #644,646,647).

At the end of the XVII century-the beginning the XIX century in the destiny of the tribes of the North Caucasus had begun a new period, connecting with the end of feudalism possessions and union of mountaineer rural societies had been entered into the composition of Russia. It had been a good condition for influence of Russian culture in the North Caucasus, for a future development of relations between Russian folks and mountaineer tribes, for mutual enrichment of both cultures. All these developments had been reflected in the work of A. Paterson, who had been studying the tribes of the North Caucasus since 1802-1844.(Volkova. 1973,1974).

Edinburgh missionaries on Northern Caucasus in XIX century

In the Christian mission activities in the North Caucasus before the beginning of the XIX century we can share out two main chronological periods:

- Since V to VI century-influence of Byzantine;
- Since XIV to XVIII century-influence of the Catholic missionaries. Italy (Genoa, Venice). Since 1745 the first Russian-Georgian Orthodox mission ‘’The Ossetian Spiritual Commission’’ had been established, and in 1763-the Ossetian spiritual committee, the Russian Orthodox mission in the fortress Mozdok;
- The main obstacle in the way of the preaching Christianity in the North Caucasus had been Islam and Paganism;
- Another obstacle had been the multilingualism tribes in the North Caucasus; lack of written language and local dialects;
- Only since the XVII century the West European Catholic mission activities had been declared as a outreach activities in other countries;
- Despite of the great efforts of the Christian missionaries, the results had been very modes;
- After their work in the North Caucasus, they had written a report about their difficulties and had realized that they hadn’t been prepared for missionary work too well. The knowledge of languages, customs and traditions, medicine, variety of free services had gotten them trust of the local tribes.

CHAPTER 2

The European had participated in the economic development of the Caucasus Mineral Vody region.

2.1. The importance of the Charter in 1806 for establishment of self-government in the colony.

The activity in the Scottish colony had been the subject to the terms of the Charter created Alexander the First. According to this Charter dating the 25th of December, the Scottish colony had been given a lot of rights and authorities. In the 20 articles of the Charter had laid the foundation of the legal bases of colonial government. The Emperor Alexander the First had ordered to make the Charter for Scottish colony properly and with the help of Geraldiy, in accordance with project and brought him back for signing. To make a project had offered to the colonists. According to the contemporaries, the author of the project had been Henry Brunton

The Emperor Alexander the First, signing the Charter first of all had based on that ‘’the activities of colonists –to spread the hard work, crafts and factories in the territory not enough populated and close to Mohammedan and Pagan tribes, whose never had any education.’’(Complete works.1830.T. 29, p.960-961).

The missionary settlement (the place, where the missionaries had been living) had been named – the Scottish colony. The Charter had been made up ‘’according to the rights and privileges of Sarepta Biblical Society*1, which had been established yet in 1764 in Volga region, in Saratov province and had had already benefits for the Russian government.

Now just a few words about the settlement Sarepta in Saratov province. This settlement had united the religion and basic forms of the Christian community, based only on one community constitution (in this case the Charter, approved by Empress Ekaterina the Second).

The reason of appearance these communities around the world had been an orientation in Protestantism- Puritanism. This had revived the lifeless forms of religion and had required from Evangelism the renovation and from an active humbleness to an inspired life. The followers of Puritanism had established the church communities with

elective leader and had gone to the place where paganisms had lived. They had considered themselves bearers of the high culture and civilization. Together with missionaries had gone craftsmen to introduce the local folks with benefits of the Christian community and their way of living.
(Dictionary.1964.p.534-535).

The way to the North Caucasus hadn't been accidental for Scottish missionaries through Serpta where they became acquainted with the life of community, which had intended to be a colony of manufactory and agriculture. They had visited in Russia the first mustard factory, had acquainted with schools, weaving mills and running an agriculture. The Scottish mission in Karras had been on friendly terms with evangelical community in Serpta during all years of activities.

After their arrival in the North Caucasus, the Scottish missionaries had made a request to the civil governor to organize the colony in the valley of rivers Podkumok and Kuma, to collect there the runaway mountaineers and establish with them the community the same as Sarepta with the purpose of conversion them into Christianity and .teaching them agriculture.(Gask. F.87,o1, d3,l.338). But the Caucasus governor had refused this idea and had offered them to settle near the village Karas, which had populated with Kabardians, Abasians, Nogays, and close to the bank of the river Kuma had been a few Nogays and Kabardian villages.(Runich.1978.p.3). It had been clear the reason of refusal the first request of the missionaries. The Russian government had planed to build here the Russian resorts-the Caucasus Mineral Vod.

Let's examine the articles of the Charter and their application. Despite of the fact that the Scottish had been Protestant, not Christian as the majority population in Russia; the Emperor had given the members of the colony freedom in preaching according to their regulations, instructions and ceremonies. (Charter.art.2).''The inner affairs of the colony relatively to faith, land, property and police had been always in the hand of the selected people of the colony.''-it had said in the article #5. According to the reports of contemporaries who had mentioned that the self-government in the colony had had the main role. So, V. Glen in 1816 had mentioned: ''in all civil cases the colony had managed with her own laws, but in criminal cases had kept with laws of the Russian imperia.''(Glen 1823.p.55). The last statement had been mentioned in the article #8 of the Charter:' the government of the colony had had the right to carry out the judgment and punishment in commercial and other inner affairs of the colony. The only exception had been criminal cases.'

The superior organ of the government had been public meetings. When the German had appeared, public meeting had named ‘’schodka.’’The Scottish colony had characterized the combination of social and religion arrangement and orders. The public meetings (‘’schodka’’) had hold under the chairmanship of the leader of the colony and had gathered in the house for mission’s activities, later in the special building for such occasions. The public meeting had been noisy because colonists had been cautious in resolving of different problems. But solution of all issues had based on principals of morality, regulations of the Edinburgh Biblical Society, common laws of the England Imperia, and the most important –the Charter, dated on the 25th of December 1806.

Besides the chairman of the colony, who had elected for three years, the colony also had had elective positions: an assistant chairman, the treasurer and also clerk who had hired for running of documentations. The last one, according to documents, had accepted in 1826. Before that, the assistant chairmen had managed all documentation. (Gack. F.1251, op.1, d.41, ll.1-31).

A.Paterson had executed this post since 1809 to 1813. Since March 1813 to 1826 he had headed the mission and had conducted himself the documentation. By then the Russian Caucasian heads had recommended to election as foreman James Gallovaj, subsequently had elected Jacob Shvagerus, Ludwig Libih. And perhaps one of the most famous person had been German Gotlib Roscke, one of the first settlers. For a good service on the health-resort Roscke had invited to Nikolay's I crowning and had rewarded with the silver medal « For diligence » (ГАСК. Ф.55, о.1, д.93, л.1-1об)

All three elective persons of the government of the colony (Uprava) had received a very insignificant salary, and the biggest salary - 120 roubles a year - the foreman had received.

Let's notice, that the Heard Board of the colony with choice of members of the government (Uprava) and the court had kept till 1918 when in Karras the first Deputy Council has been elected.. The Heard Board of the colony with elective members of Uprava and the court had been arranged on system of the constitutional England, where already in the end of XVIII century the developed self-management had been normal, but for the population of the North Caucasus - a progressive phenomenon. The activities of the missionary committee (Uprava) obviously had differed from the committees of cossack villages in managing and resolving problems.. In XVIII century a law-abiding British in their homeland had been proud of the constitution: « I live, where I

want, I am confident, what I have, I am not afraid of anything, except for laws » (Karamzin 1984. p.672).

In 1839 according to instruction of the Caucasian chamber a new control system in German colonies had been entered on the basis of the charter about foreign colonies from August, 29th, 1839. The beizitzers and oberzhulzhu and to them two candidates had been elected for two years (Gask. F.87, h.871). The society of the colony Karras had refused elections and suggested to leave the Uprava the same, consisted only of the three members. « I have an honor to ask to what basis there should be a Scottish colony on an old position? » - the Pyatigorsk district management in the Caucasian chamber had informed. The request of a society has been satisfied on the basis of positions by the Charter.

The Charter of Emperor Aleksandr I had determined: « to be under especial protection of the Caucasian civil governor ». Since 1813 the commander the Caucasian line had been in charge of the colony, and later - the ataman Terskoj .. At this time the court from 8 elective judges had determined by ataman. The four judges had executed the duties for six months.. The contemporaries had marked that prestige of the court had been a very high, neither bribery, nor payoffs had ever happened. (Apuhtin, 1901).

Let's examine a position of the colony in connection with that activity of mission had been under especial protection of the Caucasian civil governor. Confirming to this we had found the documents in archives, covering all urgent issue. The governor had managed the land of the colony.

The basic regulating document also had been the Charter, six articles of which had explained the rights and duties on distribution of Christianity among local people, and four – had been in connection with the land.

Besides the Uprava had had the legal right to have an attorney in Saint-Petersburg for correction of affairs in favour of colony (Article 6). All members of the colony were released from the military and civil service, and the settlement - from ‘’postoya’’, as well as all settlements of foreigners. It was allowed « to plant grains for production of a hot grain wine and sell ». However, it wasn’t allowed to sell this wine outside the colony. Thus, the colonists were engaged for their own needs in distillation (moonshining – L.K.).

The colony had had its own passport system. The missionaries had used their passports which were given by Uprava, for trips around the country.

The Charter had served as a primary law for a colony and colonists down to arrival of the Soviet authority.

2.2. Symbolics of settlement. The official stamp.

During research of the questions connected with the residence of the Scottish missionaries in the North Caucasus, it is necessary to ascertain an absence of any analysis of heraldry of the Scottish colony. None of the sources had given the description of the official stamp while the fact of presence of the official stamp had testified to self-management of a colony. Its print had found in letters, passports, and certificates. During this period in the North Caucasus had been less than 10 cities and their official stamps had had all-Russian symbolics. The first emblem of the Caucasus territory (the center - Stavropol) would be approved only on October, 23rd, 1828 (Vinkler. 1900). Since 1807 the stamp had been stored at the foreman of a colony.

The fact that the Scottish colony had had the stamp,-significant fact, which allow to come to conclusion on an independent status of colonists. As you know, the stamp is a symbol of authority.

Having settled « for ever and ever for a greater force », the first settlers had determine with an emblem of settlement.

Here in the far away territory they had brought the traditions of the West-European culture of XVI1-XVIII centuries, just that period when in Europe had been forming the institutions of local governing,
Independent cities aspired to immediate development of attributes of authority; an emblem, the flag and the official stamp.

In Russia an active introduction of the stamp policy had begun during Peter time, exactly in the 20-s of XVIII century, after Peter the First had visited the Western Europe. We determined that in far away suburbs of Russia, particular in the North Caucasus this process received any development only in the century later. The distinctive feature of the heraldry of 20-30-s years of the XIX century had been the presence of two symbols on the emblem of the Russian province: at the top part had been an emblem of the Russian Empire, that emphasizing the belonging to the territory of Russia and at the bottom part - heraldic characteristics of the land.

The arms of the Scottish colony hadn't had double emblems, which had emphasized experience of the Western Europe in the North Caucasus before it had become universal in the Russian Empire. (Ivanov. 1971. p.13).

Thus, the creation of the official stamp of the Scottish colony of the district Georgievsk in the Caucasian province, it was necessary to consider as a fact of enlightenment in the North Caucasus, had been leading by the government of the colony on the basis of the West-European experience.

The well educated and law-abiding Europeans had emphasized the rules in the official registration of papers.

Having paid the attention to signs-symbols on the official stamp of missionaries, we found out that artistic realization of an emblem of settlement precisely had complied with canons of heraldic art of the Western Europe. The composition of the medal had made also by the rules of the European canon. A purple-red sealing wax print of the official stamp of the Scottish colony had found on the documents of 1807-1829. An original of the stamp, i.e. actually a matrix, hadn't been found anywhere..

In spite of the fact that the Scottish colony hadn't been established as a city in 1806, her founders and organizers had dreamed to transform their settlement into the city like Saint-Petersburg (Glen. 1823. P.54). In the first years the colonists had begun to built the main street on the sample of the Neva prospectus with two equal lines of houses on the both sides of a wide field. In the center of the prospectus had been the boulevard for walks with two alleys of trees on the both sides of the road and in the middle of the boulevard had been running a stream from the mountain Beshtau which they had intended to make as a canal. But in 1810 the missionaries had built a water-pipe with wooden trenches.

On the whole, the settlement had planned to look like a Scottish one - small, ordered, but also at the same time an original - settlement. And nowadays the first streets of settlement Inozemchevo keep a primary city planning. (L.K.)

Unfortunately, the documents about the official stamp of that period hadn't been found in archives. The certificate of registration the colony hadn't presented in the Russian Code of Laws. Nevertheless, on the documents of the Scottish colony, starting since 1807 had been found the official stamp.
The fact, that the Scottish colonists had the permission to have their own official stamp testifies that from the first day of their arrival in the North Caucasus they were under guardianship of the Imperial court. That's why it is possible to make a conclusion -the Russian government had interested in their permanent residence.

The settlers at the mountain Beshtovoj had failed to transform their place of residence into the city. Even by the end of the XX century the settlement couldn't get a status of the city. However, thanks to the fact that formation of the city culture of the West Europe had happened here in the North Caucasus, in the first decade of the XIX century, the heraldic art had received its development.. We believe that this experience had influenced on appearance of an emblem of the city of Pyatigorsk in 1842. Undoubtedly, that

it was promoted by the nearest neighbourhood of a foreign colony and a young city at the mountain Hot.

Studying the historical preconditions of appearance of the official stamp in the Scottish colony, we examine also its internal contents.

The official stamp has the round form. Diameter - 35 mm. The edge is bordered by a three-row rim. The prints of fragments of this rim are visible between the lines. An internal circle is bordered by symbols of the official stamp. Between the first and second circle has an inscription: « the official stamp of the Scottish colony. Bechtov. The Caucasus province.». There is an inscription: "district Georgievsky".between the second and third circle at the bottom of the center.

The metal of which the official stamp is made, is not known, it is only possible to assume, that it's made from the copper, or from the silver. In the decoration of this official stamp -an original "witness" and direct "participant" of many rough events in the life of Colonists – had a significant information, deserving of a deep and detailed studying.

Symbols of a new administrative formations of the Western Europe, as a rule, personified a province. Let's look at the symbols of the official stamp of the colony. The objects are represented: at the top- a silhouette of the mountain Beshtau, from left to right in the middle row - a grapevine, a sheaf of wheat, a stylized tree; at the bottom part in the middle - a beehive with bees, at the bottom - contours of the land. We believe that the official stamp of the Scottish colony reflects different activities of the settlers: an economic and educational.

There weren't any direct symbols of the Christianity, which would open, at first sight, the basic purpose of the mission. But beside an economic activities, all sign images reflect a spiritual life of the settlers, which doesn't characterize the Russian heraldry. In all ensemble of the image on the official stamp a quiet harmony is felt, a separate details counterbalance each other, reminding about an eternal bible wisdom and submission of a life to the God's will. An ancient semantics common for the world cultures has been used. All sign images of the official stamp carry the creative beginning, emphasizing a peace-making purpose of the settlement.

Examining the functional semantics of components of the official stamp, we have found out: the two thirds of the official stamp occupy with contours of the two mountains with wavy slopes and a high peak.

There is a foothill of the Caucasus at « the Caucasus mountains with the location of the colony there.''(The Charter) And on the other side you can see an outline of the mountain Beshtau at which the settlement has settled down.*1

The sheaf of wheat takes the central place in the official stamp and has some meanings: a symbol of the patriarchal agricultural Russia; the cultivation of wheat – the main occupation of inhabitants of the colony*2; agriculture – the symbol carries a great value: « a daily bread made a person's live » (The Dictionary of symbols. P.112-113). An amount of ears in the sheaf - seven. This is an ancient sign number, it is and nowadays, if you look from the prospectus of Freedom of the settlement Inozemtsevo at the mountain Beshtau you can see a contour of the given mountain.
The colonists grew up a various grain cultures- wheat, rye, oats and barley.

A menorah; in the Bible it means the seven days of the God's creation of life on the Earth and a reminder to laymen about seven sins - anger, greed, envy, gluttony, lusts, arrogance and laziness. The other important meaning in it-the quantity of the ground, which in « conclusive and hereditary possession of the grounds... » had given to colonists - 7000 dessiatins of the land. (the Charter 1806, article 3). The Grain symbolizes abundance and prosperity.

The third sign which we can see on the left side of the stamp - a grapevine with five bunches. The wine-growing- is a sign on fertility in the South. Its image emphasizes belongings to the Caucasus - grapes are growing here since ancient time.*1

We know from the Bible -Noah, after he left an ark at the mountain Ararat, had been busy with the agriculture. And the first plant was grapes. Noah also knew the preparation of the wine (the Book of Life, ch.9a). In sacrament the wine is esteemed as a blood of Jesus. The Christian symbolism is specific: « I am a true grapevine, and my father is a wine-grower », - the Christ said.(the Gospel from John, 15:1)

The Scottish missionaries had knew the Bible perfectly and had placed the given sign, as a sign of their belonging to the settlement in the North Caucasus, as a symbol of spiritual revival of this land in case of finding by inhabitants of this land the true faith in Christianity.

In the centre of the bottom part, almost bordering all symbols, - two beehives and 8 flying bees. The given image has some functional values.

It is considered, that the person has taken a principle and an arrangement of the human habitation and the family from the nature.

The missionaries had cared of that the Scottish had arrived in Karas with their own families. This condition had created the stability of a new settlement. In the XVIII century the family in the Great Britain had been the main stronghold of a society.

The beehives, surrounded by bees, are personification of universal forces of life. Because of the role in the pollination of flowers the bee is considered a symbol of generating and reproducing force.

The bee is an ancient symbol of diligence, collective and creative work. This condition was necessary for stability of a new settlement.

The Christians call church the Beehive. The honey and a sting are symbols of good fortune and sufferings of the Christ. In the Bible the word "bee" is used more than thousand times. A bee - an example of ethical cleanliness and the morals, developed in works of writers and preachers. Besides, the numerous qualities, attributed to a bee, such as diligence, organizing and creative abilities, spirituality, wisdom, bravery, sociability, eloquence (« honey speeches »), it is possible to name and Enlightenment.*1 All these qualities of the educators of the Christian religion in the XVII-XVIII centuries rightfully characterize the Scottish missionaries in the North Caucasus.

The fourth meaning is one of the first settlers' occupations.

Honey was one of the most valuable food stuffs for inhabitants and it replaced the sugar. It is known the method of production "sugar" at tribes of the Northern Caucasus: the honey was exposed on the sun, turned white and gradually crystallized. The European have found, that the beekeeping was traditional in the North Caucasus and have occupied it. Like native tribes, they used only a whickered basket for their beehives. The two beehives are pictured on the official stamp.

For the beekeeping they have taken the Caucasian bee, melliferous and enduring for a local climate. So, from Alexander Paterson's records of 1811-1812, we know that for that moment five colonists were engaged in beekeeping. There are also a lot of records, devoted to study of the bees live, the division of the swarms, to rolling of honey and an exchange of products of beekeeping. The records testify, that a barrel of honey cost 5 rubles in silver (but we don't know how big the barrel was.). It is curious, that.

Paterson pays a special attention to melliferous places in the North Caucasus. So, he brings records about the mountain Ahmet in sources of the river Laba where in June and July an air darkens, and the surface of mountains completely becomes covered with numerous swarms of bees. « This place is one of the best places in the world for cultivation of bees ». He even finds the meaning of the name of tribe Besheduk- thieves of honey, keeping in mind all difficulties of extraction of honey from wild bees.

In steppe Ciscaucasia its active distribution begins on boundary XVIII century.(1901. p.218).

The last association is connected with wax candles on which in those days worked the educators - writing and reading people.

Paterson told the story about this craft. It was necessary to climb up high in the mountains, tied up to the trees to find the honey in the most remote hollows and crevices of rocks. He also told the story about all southern part of Kuban which is excellent for bees in lowland in the spring and during later period in the mountains. « The plants blossom earlier in a valley, than in the mountains, bees are moving to the mountain areas at night, that allows to keep and increase quantity of wax that was rather necessary raw material for production of candles and amount of honey » (Paterson. A note. C.38).

Alexander Paterson writes about one of the largest ports – Anapa, where was an intensive trade in slaves, honey, wax, horses and felt with Turkish merchants in exchange for salt, fabrics and clothes.

Thus, the beehives and the bees - are not casual symbols on the official stamp. They carry in themselves an emblem of spiritual shape of settlement, a principle of the family status and the family education, and also emphasize one of the major agricultural occupations in the North Caucasus and in the colony particularly.

In the Christianity it is considered, that the bee creates posterity in the same pure image, as well as flowers from which it is fed that became the basis for recognition its emblem of the Virgin Mary. The Circassians, E.Spenser marks, had a Saint Marissa - the patroness of bees. She is not less important character, than the Mother of God. Obviously, this is a combination of Paganism with worship of the Virgin Mary. It becomes clear why they personified a deity of so powerful influence for protection bees, and, according to their beliefs, the Saint Marissa quite justified their trust.

According to a legend, once the malicious spirit has intended to destroy all of these hardworking insects. But she has kept one pair of bees by her supernatural force and has again settled them in the woods. There is a holiday dedicated to the Saint Marissa. « This holiday, - wrote Спенсер,- celebrates during a three days, approximately from the middle of September, with feast and fun, similarly to another. On the table you can find different dishes and drinks made exclusively from the products of bees » (Спенсер. 1994.p.108).

The seven bees are represented on the official stamp. We mentioned above about the meaning of number seven in the Christian symbolism.

On the right, in the center of a composition, in parallel a grapevine is represented the stylized deciduous tree. The disproportionately thick

Trunk has a six leaves distinguished from each other on thickness and width. A tree – is a collective image. Let's see, what the image of a tree could mean?

First of all, it could be a tree – purely a religious universal symbol, by means of which mankind, and in this case, with the help of missionaries-educators, the Mohammedans and The Pagan's should pass from the lowest steps of development to the spiritual world – Christianity.

The worship a tree was based on its usefulness. A treedetains moisture, saves the ground from transformation into a desert. It gives people a shadow, fruits, medicines and the building material. As in
Britain and in the North Caucasus even groves have had a sacred sense. In the beginning of the XX century it was possible to see in sacred groves of Adygei and Ossetian the trees covered with voluntary donations of parishioners.

Besides, in the Great Britain and in the old English tracts of an ancient medicine each practising doctor was recommended to have its own garden with plants necessary for his practice. Each English estate had a garden. N.M .Karamzin describes a life of the British at the end of the XVIII century: «Each family goes from church to the garden» and more « How lovely are the country houses covered with roses up to the roof or thick trees » (Karamzin. 1984. C.479). Our research gives the proof that the tradition of an artificial gardening on CMV is introduced by Scots. Their followers and successors - German colonists - supported these traditions. The visitors of Karas during almost two hundred years had marked the plenty of gardens and flowers in the settlement.

In the records of Paterson, Genderson and Glenn there is a mention that in Kappace there were fine gardens: the best garden - at Paterson, a good one - at Galov. Each colonist from 60 dessiatin of the land was allocated any part of it to a garden, except for that the colony had public gardens under which the ground was allocated.

From the history of a colony we know, that the missionaries had put the goal before themselves – to lay out a garden at each house. Subsequently it became a characteristic feature for any country estate of the settlement. The growing of gardens in the five mountains once again confirms the educational mission of the Scots who shared the knowledge with local residents.

On cultivation of gardening as this occupation hadn't characterized the local tribes (it practised only in the territory of the Western Caucasus).
The fruits had sold in the markets of the cities-resorts. The residents of the colony Karas and Nikolaevka at the end of the XIX century became the

members of the Caucasian branch of the Russian society of gardeners. They participated in annual exhibitions in Tifflis, Ekaterinodar and Pyatigorsk.

In the image of a tree on the official stamp we pay attention to the contour of leaves. In their form they obviously remind carved leaves of a mulberry. The Caucasian authorities have been very interested in the distribution of silk.

The law-abiding colonists from Scotland carried out the instructions of authorities accurately. Probably, they liked a southern berry of a mulberry, which didn't grow on their native land. The perspicacious Scots have brought the given symbol in the official stamp and in every possible way increased greatly the experience on the distribution of silk.

We see an outline of the land at the bottom part of the official stamp. By that it is underlined, that the settlement is allocated by the ground as already it was spoken above, in seven thousand dessiatins. The represented contours of the allocated ground -is a hint on an agricultural character of work. In the Christianity the ground associates with a parent protection. It is a symbol of fertility and a daily bread, stability of the settlement and the presence of a source of life.

The official stamp has the form of a circle and is bordered by three circles. The circle in symbolics means unity, completeness and fullness. In the Christian tradition three circles and the official stamp has that number-divine Trinity are the borders of time (the Dictionary of symbols. 1999. C.112-113).

The official stamp, personifying the occupation of colonists, development of an economy and as a whole in the Caucasian province, emphasized a belonging of the Scottish colonists to this territory, their readiness to follow traditions of the local residents; represented a pure Christian sign symbols, meeting the purposes of settlement of the missionaries-educators of the Edinburgh bible society, characterized their inner world.

In the symbols of the official stamp were placed the Russian program of development of the Northern Caucasus in the XVIII-XIX centuries In our opinion, a scientific interest can represent not only the character of the image, but also the information about the processes which happened during the development of the Caucasian territory.

The presence of the official stamp proves that the Scottish missionaries have been interested in the education among local residents and used for this purpose the most various methods, imparting skills of correct managing (development of the plant growing, the gardening, the wine growing and the beekeeping), distributing the Charter and explaining the canons of the Christian morals. In the process of cooperation there was an mutual enrichment of both cultures.

2.3. The basic trends of economic activities of colonists in Karras.

The land is as an investment and tenure. Following the highest order from November, 22nd, 1802 about the sanction to colonists to lodge at the mountains Beshtovyh, the Commander of the Caucasian line, the prince P.D.Tchitianov has offered them the help in an allotment of the ground for a colony. At the beginning the missionaries have asked each 8 English acres of the ground, and in the future they have suggested of giving to each colonist 4 acres, and for the family - on 6 acres. But as the Russian dessitin is a little more than the English acre the missionaries have agreed to conduct the account of the ground by dessitin accepted in the Russian Empire.

The prince has noted that the site of the ground chosen by them enters into the general possession of the Abasin and the Nogay -Tatars, and in order to prevent misunderstanding it is necessary to notify them on intention of the Scots that under the mutual agreement the missionaries could receive this small plot of the ground.

But Brunton still has not been assured of an arrangement to them of owners and consequently the Scots decided to remain as visitors in the Sultan's village before arrival of other missionaries. Tchitianov has asked them to state the reasons of refusal of immediate investment with the ground in writing and to send it for the reporting before the government.

In his attitude to the count V.P.Kochubey, the Minister of Internal Affairs, the prince Tsitsianov has expressed opinion, that the Scots asked so small amount of the ground for growing of grains in order to remove suspicions from England and to acquire the right of the free passing of the comrades. The prince has specified, that he still was more convinced of unrealizability of their intentions concerning slaves.

From the first days missionaries lived by the rules of decency of the mountain tribes, they closely studied the attitude to themselves, aspired to gain the trust and only in 1805 have dared to receive the grounds given by the government.

The allotment of 6000 dessiatin of the grounds to the Scottish colony in the district Georgievsk occurred under the offer of the Caucasian civil governor on the second of October in 1805 (Gusk.f.128,op.1,d,2242)

The minister of Internal Affairs of Russia, the count V.P.Kochubey, in reply to the Brunton's application with a request of allotment of six thousand dessiatin of the grounds for colonists, has sent the letter dated the 25th of

June 1805 to the Caucasian civil governor: « To charge with allotment of the land the reliable land surveyors in connection with that some missionaries are going to the colony: John Mitchel, George Makalpin, Robert Pinkerton, James Gallovaj with their wives, who arrived from Edinburgh » (Gusk.f 128,d.2242,l.2).

The Caucasian provincial board has charged this work to the provincial land surveyor (Pitchugin). On December of 20th 1805 with a military escort, horses and agricultural equipment he has been delivered to the colony. The land surveyor has demanded « An Asian language's translator – an interpreter ». The commander of Volga Cossack's regiment was offered to find the translator for talks with the Nogays. The translator – Gorbachev has been directed.

'' The instruction for the Georgievsk commanders » has been prepared separately « and handed over to the private soldier Ivanov. In it said: « On the bank of the small river Dzhemuhi, nearby the Mountains Beshtau settling the Scottish colony on idly being grounds of possessors of Karasovoi, that there is under the Order of the civil governor » (Gusk. F. 128,d.2242,l.20). The brothers-sultans Girei have been acquainted with this Instruction.. Confirming to it in business the receipt of the following matter is enclosed: « I heard this summons (but I couldn't read in Russian – L.K) the Sultan Kat-Girei in the village Karasov and I didn't intend to argue against it. I putted my hand on it.», and the given document is certified by a personal octahedral press of the sultan Kat-Girei with the text in Arabic.

They measured the land during a month. On December, 22nd, 1805 Henry Brunton has sent a letter to the Russian Emperor, that' the surveyor allocates the land.'' In Gask in the document ''the field production-allocation of 7000 dessiatin of the land of the Scottish colony in the Georgievsk district' the Certificate dated on 30th of December 1805 about the allocation and cultivation of the land' is stored. The text of the Certificate is interesting: 'the land surveyor didn't demand anything from us; he didn't show any dissatisfaction except for caress to us, affability, help and a satisfaction to our desires''. The certificate is given out by a confidant Scot Henry Brunton.''(GASK. F.128, op.1, d.2242, l 21).

We bring the results of allocated land in use of the colony.

The convenient ground:	An arable land	118 dessiatin 760 sazhens
	A wooded forest	78 dessiatin 200 sazhens
	A hayfield	1773 dessiatin 125 sazhens
	Steppe	4519 dessiatin 153 sazhens
Total:		6489 dessiatin 1298 sazhens
The inconvenient ground:	Bogs and canes	122 dessiatin
	Mountains, hills and hillocks	682 dessiatin
	Tops, streams, lakes and ravines	190 dessiatin
	Near a big high road	62 dessiatin
	Near country roads	8 dessiatin
	Near the Tatar village	4 dessiatin
Total:		1071 dessiatin
In total		7566 dessiatin 2048 sazhens

It is specified also, that the ground is empty and belongs to a state (government). Thus, despite of it, all rules were kept in coordination with owners of the village Karras. The procedure of allocation of the grounds was conducted under protection without it was impossible to do any field works in that territory.

Under the instruction of Emperor it was allocated as much land as the missionaries were asked since the Kabardian, the Abasin and the Nogays were not engaged in cultivation of the land consequently there was a huge amount of ‘’the empty land.’’

They defined, that each family should receive 60 dessiatin. At the moment of investment with the ground in the colony lived 9 families of Scots: Henry Brunton, Alexander Paterson, Ivan Mitchel, Ivan Dikson, Charles Frezer, Robert Penkerton, George Makalpin, James Gallovej and Elloram Harrison. Besides were « their purshased slaves – boys: Abram Varand, Walter Bukanan, Aron Bukanan, James Peddi, John Griv, Endre Hunter, Osmond - and girls: Teasdale, Haze , Kan, Malekhan and Sofia Paddy.

The additional ground has been allocated to families of missionaries in which boys were brought up. The list of slaves is opened with a married couple with an appropriated English surnames: John Davidson with his wife and daughter » (Gusk f.128,d.2242,l.21). They also have received their lots.

By the order of missionaries, it was requested: agricultural equipments and joiner's tools to the North Caucasus, it is known from their active correspondence with their confidant in St.-Petersburg. The English ploughs, easy and convenient, have been delivered for plowing land. Soon after arrival of the colonists from Germany, they have learned to make them in a colony.

The land tenure had an extensive character at which it was kept allotment on plough- lands, but there were no repartitions of the ground. The land was used as a possession. As time goes by the society (Uprava) entered the conditions of alienation. By the established rule in a colony each father of family should built the house and give a new owner: two horses, a plough, a waggon (a vehicle for transportation of cargoes – L.K.) and other agricultural household and only after observance of these conditions the society will give a new member a share. (Apuhtin. 1903. p..8). The community not only distributed the ground, but also established rules and orders of its processing.

The missionaries-colonists have allotted the land for farmstead with household yards in them, vegetable gardens and fruit gardens. It has been allocated on 900 square sazhens for farmsteads of each family. (Savenko.1828.p.5). For the first time in the area of Piatigoria they began to lay out gardens. In A.Paterson's diary of 1811 we find a record: « We have planted the clingstones of cherries, plums, pears, apple-trees in the autumn ».

The agricultural technician of cultivation of the ground the Scottish colonists differed from cultivation of the grounds by natives, and subsequently and from country. Selection of a way of processing of the ground under winter and summer was based on principles of the greatest rationality and efficiency. For the first time foreign colonist cultivated wheat, a rye, an oats and barley on an arable land of the North Caucasus in area of Piatigoria. They sowed wheat, but not too much only for their own use. « The ground… near mountain Beshtau is a loamy rather than a stony and also is fertile in comparison with other land nearby Podkumok which is salty and dry. » (Radozitcki. 1823.p.388).

So, it was plenty of land, but it was lack of working hands since only 22 persons were left.

Brunton was worry, that mission is bared, and wishing to increase the population of the colony, he has addressed to the Edinburgh bible society with the request for a direction of additional number of missionaries, and to the government of Britain - about a direction of peasants and all interested

persons. But the British government has hastened to announce that who didn't have any arrears can only leave Scotland.

Thus, for needy Scottish emigrants access to Russia have been closed and rich haven't wished to settle. The Edinburgh bible society still directed insignificant amount of people, but exclusively obsessed with idea of distribution « the divine truth and for expansion of an empire of the God on mankind ».

The land in 7000 dessiatin, certainly, demanded constant care of. A precious missionary time was spent on field and other economic works, and then on realization of products of work in Konstantinogorsk village, Hot Waters and Georgievsk. Once a week, jeopardizing their lives colonists went to get products and the goods in Georgievsk. The Scots - natives from mountains, were hardy enough and have appeared are adapted for life in foothills of the North Caucasus. They were engaged in everything with scrupulousness peculiarity. The windmill has been built by the model on their native land. As we already mentioned, they actively were engaged in beekeeping.

But they were lack of forces on cultivation of the land and on supplying with food stuffs of a vegetative and animal origin.

Russia was in need of silk which in those days was delivered from abroad. The historical data confirm that at planning the proclamation of the Caucasian defensive line the prince Potyomkin in the "Note", handed to Ekaterina II about its purposes, was thinking about cultivation of the silk. Since the beginning of 1784 has followed the order, on that each farmstead annually planted by 10 fruit trees. If someone « did not execute that, the penalty of 10 kopecks in silver were collected for each not planted tree ». For manufacture of silk has been ''ordered'' to give out from treasury: for 10 pounds - 10 rubles, for 20 pounds - 25 rubles, and for pood of silk - 50 rubles, leaving the silk in favor of owners (Pyatigorsk in documents. 1984. P.15). Now days in the Northern Caucasus it is possible to meet mighty mulberries, including the area of Piatigoria.

The grown up bread was hardly enough for livelihood.

In 1808 the Karas leaders of mission have addressed to the colleagues in Sarepta of the Saratov province, in the Evangelic society, with the request for a direction of the German colonists in Karras.

According to The Charter (the seventh clause) inhabitants of the Scottish colony were authorized to accept everybody, except for the Russian citizens. And newly accepted colonists had the rights and the duties granted for the Scottish colony. The fourth clause says: « Members of this colony are free from any taxes and duties within 30 years, beginning from the time of receiving of the land. After this term, they are obliged to pay annually instead of personal taxes on fifteen kopecks from dessiatina of the arable land and to discharge their obligations on the grounds which belong to them releasing however them from all other public taxes and duties, including a military and civil service, and the settlement from ''postoia ».

In 1809 the first group of Germans has arrived 70 peoples from 30 families in number. They were met by missionaries: Brunton, Paterson, Dickson, Charles Frezer, Mitchel, Makalpin,Galovaiy and their mountain pupils. The Scottish missionaries have admitted them to settlement in the colony with a mutual approval.

However, with arrival of Germans excitements had begun inside of a colony. For Scots the land was a source of livelihood and the basic riches and consequently they very zealously concerned about its distribution, remembering about the rights approved in the Charter under
the third clause « We approved their incontestable and hereditary possession of the grounds which are allocated by it, or by them will be lawfully attached, with that however that from these grounds to all society belonging, even the smallest lot under no circumstances shouldn't get in the hands of the strangers, shouldn't pawn ,sell or build any fortresses on it».

The majority of new-comers have been accepted by Uprava of the colonies in its equal right as members, allocated by the ground, but not everybody. Among them there were people far from missionary work. They have dared to change a residence, but they had arrears before the state, so they didn't have any rights to leave the country. The German colonists have arrived exclusively with the purpose of improvement of their own well-being. Uprava headed Brunton, and then A. Paterson, following the Russian legislation, didn't allocate with their ground in Karas. Without the permission newcomers colonists tried to provide the families with self-capture of the land. The illegal citizens were denied. The part of them has returned back to the Saratov province, and some of them continued to live here, without being members of a colony.

F.Gaaz, having visited the Scottish colony in 1810, wrote: « Last summer the German colonists from Saratov settled here for cultivation of the land received from the government » (Gaaz 1810). Not only the well-known doctor - the philanthropist thought that way about the compatriots, but also Scots.

The German-colonists have continued traditions of Scots, and in some cases they have increased them. The attention of German colonists have attracted profitable branches of an agriculture, such as have involved wine growing, gardening and production of the silk. According to the Charter dated 25th of Decenber 1806, colonists of the Scottish colony of Karras were allowed to be engaged in distillation, but sale outside a colony was forbidden.

Also they have actively planted gardens and vineyards. For a long time vineyards did not give a good harvest. It was a very difficult to find a suitable grade that grapes had time to grow ripe, didn't know a good ways of storage. Only by the end of XIX century the German colonists have succeeded in this business. Many years later the wine growing becomes one of the profitable agricultural occupation of colonists (since second half of the XIX century).

The Germans have quickly estimated the importance of cultivation of vineyards. The winemaking gave colonists a big income and as consequence a well-being. « Any place,
In the slightest degree accessible to culture, by persistent work of the German colonist it is transformed either into a vineyard, or a pussy-willow grove delivering a material for a garter of vines » (Apuhtin. 1903).

If gardening and wine growing in Hot Waters have been begun with an active assistance of the general G.A.Emmanuelja, the commander of the Caucasian line since 1825 (Berhovech 1911), then in the Scottish colony Karras since 1806 (Paterson's diaries 1802-1835). It is no suprising that on the official stamp of a colony, besides other symbols emphasizing the basic occupation of the population, the grapevine and a deciduous tree like a mulberry are represented. (Krasnokutskay. 2000,p.16-17).

The cultivation of vineyards is a labour-consuming, a troublesome and demanding material and physical expenses business. The lot was dug up and cleared of stones. Then diches were dug out on three quarters of arshin and vines were putted there. Then covered it with the ground and filled with water. On the third year stakes were putted near each vine. One hundred good stakes cost from 15 up to 20 roubles in silver, and it was necessary about 8 thousand pieces for dessiatina.

Generally shanks of grapevines were bought in Kizlyar, the Transcaucasia and the Crimea. The process of division into districts of grades was labour-consuming in a colony. As a vine took in more southern areas, grapes had not time to grow ripe, some grades perished from frosts.

In 1835 in Pyatigorsk appeared 391 houses, inhabitants in the city were 1114 males, gardens only were registered seven. (Verchovectz.1911,p.7). In 1849 by order of the Caucasian deputy in the Crimea grapevines were delivered from France and 2000 pieces from which have been intended for Pyatigorsk (Verhovectz1911,p. 92). It has been planted more than thousand shanks in the garden school of Pyatigorsk. About five hundred pieces were given away for cultivation in a private gardens. They have been given: to the senior adviser Drozdov - 25 pieces; to the doctor Roger - 50 pieces; to the doctor Carter - 25 pieces; and also to four inhabitants of Pyatigorsk.

It is interesting, that the list is concluded with a surname of the colonist of the settlement Karas-Rochko, who had got 50 vines.That confirms an interest of management of Waters in development of wine growing in nearby German colonies which supplied the resort.

In the German colonies at the end of 20-s XIX century appeared the two biggerst gardens: A.Paterson's and D.Gallovaja's, and at the end 30-s each colonist already had a good garden.

The most important the gardening and the wine growing became towards the end of the period investigated by us: in Karras - more than two thousand trees, in Nikolaevka - 2200 trees and 4500 bushes of grapes. Even in the

youngest colony of the Caucasian Mineral Waters more than for 20 years were planted 5300 fruit trees and 3800 bushes of grapes. The productivity of fruit was also essential.(Gusk.f.1268,d 887). A distinctive feature of colonies of Kavminvod was that in everyeach of them had been not only a private gardens, but also a public.

As to the productivity of wine it increases every year and in 70-s the first distillery appears in Karras, and by the end of XIX century also in Nikolaevka and in Konstantinovka. Comparing results of winemaking of the German colonists in the Transcaucasia, which have been based in 40-s of the XIX century, it is necessary to mention, that owing to the best climatic conditions (heat) at the end of 60-s of the XIX century productivity there made on each owner on the average 1500 buckets of wine. In the German colonies KMB productivity during this period made on 400 buckets of wine in Karras, on 250 - in Nikolaevka, on 95 in Konstantinovka, and only 41 buckets in Kana. (Gask.f.268,d.887).

The difference in quantity of the fruits received by colonists, testifies that cultivation of fruit and grape gardens and getting from them a plentiful crop needs time and experience, and also persistence and purposefulness.

The Germans have brought to Caucasus mechanical way of expression of the grape juice. The wine was stored in cellars which they built with special skill. It was cool in them in the summer and warm in the winter. Usualy the cellars were faced with the stone had brought from Mashuk. In them were oak tuns with wine. Here it ripened and was stored before coming in sale. By the end of first half of the XIX century the winemaking for colonists of the Caucasian Mineral Waters becomes one of the important sources of the income. A red wine had a great demand and they did it in significant amounts. «An usual local wine was on sale at the price from 70 copecks up to 1 rouble and 30 copecks for a bucket » (ChGIA F.1268, d.887).

The new settlers have brought with them a new culture - tobacco. They have succeeded in its cultivation and selling it in the markets of a resort. The cultivation of tobacco has took the extensive sizes in the North Caucasus, especially after increase of the customs duties on tobacco imported from Turkey. At the end of 60-s of the XIX in the Caucasus for the first time have started to be engaged in cultivation of tabacco in great volumes, however the first tabacco-growers in the Northern Caucasus became Germans of colonies KMB. They have brought this culture on KMB and sold it in the markets of a resort very successfully.A foreign visitors in 20-s of the XIX century Glenn, Genderson and Ahvald marked this culture at colonists. And though the tobacco which is grown up by Germans, was not the best grades, nevertheless, was in demand for a long time down to

the end of the investigated period. And from the end of 70-s of the XIX century in the Northern Caucasus and in the Transcaucasia the tobacco factories are appeared: in the Kuban area - 21, in the Transcaucasia - 20. And the necessity of cultivation of tobacco by Germans in the large amount has disappeared. (Nadezdin.1901, p.309).The gardening and wine growing were received a great development.

The greatest areas in district planted with a potato, but a good productivity was only at annual change of seeds. The best cabbage in the markets had been recognized from Karas.

In the Scottish colony have appeared and increased different crafts and craftsmen: weavers, joiners, carpenters, potters, type-setters of a printing house. In 1805 the Scots have brought weaving looms. But work was conducted slowly. Only some women owned skill of weaving and hardly had time to carry out orders of other inhabitants. There was no raw material - threads. Only with arrival of Germans, in particular, the manufacturer Libih the business was arranged. F.Batalin marked, having visited a colony in 1856 г.: « The Germans have opened an intensive manufacture of a cloth and have supplied in full with it all Caucasus. Only with plenty of fabrics and development of trade when to the Northern Caucasus better fabrics of factory manufacturing begin to arrive, manufacture will be cut down.» (Batalin 1861.p.6-7).

An economic business with arrival of Germans from the Volga region have gone better in the colonies. But they became complicated that the stream of new arriving has appeared continuous. The Germans came almost annually and already without any invitation. According to Paterson, the Germans were registered in 1810 - 177 souls, in 1813 - 123 families and in 1814 - 25 souls. In 1811 – 59 families because of the danger of an attack of mountaineers and because of absence of the proper reception returned back to the Volga region (Frakman.1888.p.167-169)..

At the end of the first decade of stay of the Scottish mission in the Northern Caucasus their attitudes to mountaineers have become aggravated. The leaders of clergy, seeing the certain result in achievement of the basic purpose by them - purchases of slaves and convert them into Christianity tried to vex Europeans.

It is necessary to note, that from first days the colony was under protection. In 1802 the Cossack cordon of Egereisk regiment has been established near colony Karras of the Konstantinogorsk fortress. Near Karras 6 cossacks were on duty for protection of settlement against attacks. Nevertheless, during 1805-1809 a few children, 18 horses and 21 heads of horned livestock have been stolen by mountaineers from the colony.

From A.Paterson's records of 1811, we learn, that « 16th of May the Schuman's horses have been stolen, but returned back by cossacks; 17th of May: « have informed, that 200 Kabardians were withdrawn by mountaineers from the Tramov village»; 18th of May: « Have informed, that the Circassian who is caught several days ago for larceny of Kazi Izmail, will be shot in Georgievsk ».

Record of the 3rd of July testified, that the citizens of Russia the Tatars and the Nogays struggled with thieves and robbers (Paterson. 1811. p.26-27, p.34-35).

During epidemics of a plague or a cholera when quarantine was established, additional protection was exposed.

«In the September of 1813, - testify A.Paterson's notes, - the inspector sent to Anapa from Port, « has collected aggressive armies of "Circassians" and has left with them for Kuban on the side of the Russian Empire, stealing a greater groups of people and cattls. He has directed his armies to the Tatars lived on Kuma, burned their villages and has withdrawn them with property in slavery. "." A few days all area between Beshtau and Kuban were in the condition of extreme mess: from numerous people, amount of waggons and cattles. » (Paterson. Notes p. 14-15). In those days inhabitants of the Scottish colony having taken the most necessary, had time to be covered behind walls of the Georgievsk fortress. The property and cattles of colonists have been plundered.,

At once A. Paterson had informed the Russian government about what had happened and requested to find in Russia other place for the missionary activity. From the Minister of Internal Affairs i.e. Kozadaev has been directed the Attitude to the general Rtishchevu the commander of the Caucasian line, dated on 21st of October 1813 in which it was said: « After the foray of 9-08-1813 of the mountaineer tribes on the Tatar villages, they are destroyed and people are abducted. The Scots have been forced to leave their houses which are hourly threatened by similar destruction, and have got over to Georgievsk. From the Imperial decree you should see the desire, how many E.I B. Has a kind feeling to pay the most gracious attention to this colony » (CERTIFICATES. T.V, p.2 №1873).

Further concerning it is said, that attacks and ruins became frequent, and during former times the colony used to a peaceful time and « could make meaning institutions in the facilities and succeeded in their beginnings. » (CERTIFICATES. T.V. p.2, l.1873).

The General Rtishchev in December of 1813 has directed to the valid councillor of the state, the civil governor of the Caucasian province Malinski the Instruction: « on September, 30th has received the

Command about acceptance the Scottish colony settled at the foot of the Caucasus mountains in my care and about a protection of this from attacks of mountaineers » (CERTIFICATES. T.VI. p.4, p.588). In turn, he has ordered to the general Portnjaginu to put near colonies one full company with a field-gun and for travels 50 person of cossacks under supervision of the military chief. A company and cossacks with the military chief were under protection of the Konstantinogorski fortress (CERTIFICATES. T.6. p.4, p.588).

After the instruction the colony is enclosed with a three-meter wicker fence on an artificial wall and the dich is dug out along the fence.The gate and a round-the-clock protection are put from two sides of an entrance to the colony. In the center of a colony an observation post with a tower for round-the-clock waching is constructed and the pig-iron gun with round the clock a burning torch is put.

However, the Scots have been inclined to leave for other places. In 1815 from 22 missionaries only three - A.Paterson, D.Gallovaj and S.Brunton will remain in Karas, the others together with pupils will move to Astrakhan and will take out with them a printing house, other group-on the once again allocated grounds to Orenburg.

Together with the Attitude of Kozadaev addressed to Rtishchev the message of Alexander the First has been sent to the Scots where it was said, that, despite of he is busy, he thinks about them asked them to be engaged easy in their affairs, and ordered to translate the message in German language and to read loud in the colony.

Despite of all complexities of a life, in 1814 in the magazine «The Northern mail » we find the descriptions of the colony describing work of colonists: «... Three streams of pure water following from mountains Beshtovyh. One of the stream flows in the middle of the street, and two – behind houses through gardens and kitchen gardens. The houses of colonists though nothing is distinguished from local country log huts, but are tidy enough and clean, and are supplied with all necessary household equipment. Almost at each house there is a garden. In gardens there are fruit trees, as: cherries, plums, apple-trees, pears, mulberry trees and vineyards » (Simanskaya 1974. p.200-211).

But an intensified supervision has't brought a peace and hasn't increase a well-being of colonists « living in the faraway land», but a bad attitude of an annually arriving Germans to the existing orders didn't bring the rest of the Scottish colony. It was a shortage of land. From the Scottish colony on 29th of September of 1817 13 families move out to the city of the Sacred Cross (nowadays - Budyonnovsk). On the basis of the

general rules about colonists it has been allocated 60 dessiatin of the grounds per person. They compare them with the state peasants of the Sacred Cross of the Caucasian province, excepting a recruit duty from which all foreigners are released forever.

However it was the lack of the land. The first letter from the group of the Germans to the Caucasian commanders was recieved in the April of 1819 from « unfortunate foreigners » with the request to resettle the Germans to a new place between mountains Lysoj and Gorychai. They emphasized, that the new colony will be rather favourable to visitors of the Caucasian Mineral Waters. They also asked, that an escort provided for protection, did not place in their houses.

Supporting complaints of the Scots concerning an illegal settlement of the Scottish colony of Karras by Germans, in the May of 1819 the inhabitant, the confidant of this colony Jacob Shvagerus, has directed the request to the general-major Stalj – the commander of the Caucasian line, in Georgievsk so that it was allowed to the part of a German colony to lodge on the state empty ,convenient ground between mountains Lysoj and Goraychai. He asked to allocate of the ground 30 dessiatin per person with a stock on the growth of the colony. Shvagerus has asked to leave also 2/3 of protection and a group of cossacks in Karas, and the rest of them provided earlier to use for covering foreigners in a new settlement (CERTIFICATES. T.6. p..4, p.587-588).

On the June 14th of 1819 on the basis of the general rules about colonists to immigrants from the Saratov province 88 souls in number it has been allocated 60 dessiatin per person, and to the Karasov's families it has been left 2 500 dessiatin. So the Nikolaevka colony was born. « An unfortunate foreigners so they named themselves, asked as the shortages which are registered behind them to combine up to 1825 » (CERTIFICATES. T.6, p.2, №1874. p.601).

The both colonies in the neighbourhood have continued the creative work on cultivation of the empty lands in the area of Pjatigorja.

The missionaries and colonists brought visible advantage: they supplied visitors of the Mineral Waters with a fine potato, white tasty bread, fresh butter and other greens. Without them here it would be a noticeable lack of everything. So vividly Radozski describes a scene of market: « it was strange to look at the women-colonist sometimes arive in Mechuk for trade, dressed like barin's wives: in bonnets, covered with shawl scarfs sitting in a cart between the supplies and running the hourses » (Radozidski. 1823. p.. 410)

As if repeating E.T. Radozhitski, in his « Travels to the Crimea,the North Caucasus, Georgia, Armenia,the Asia Minor and Constantinople" Z.Charles de Bess writes: « In six versts on this side the village of Karas is located occupied by German colonists and based by natives of Scotland. It differs from Russian villages, maybe, cultures of fields and gardens, maybe, convenience of houses. Fields in this territory are carefully cultivated and sowed with wheat, barley, corn and millet: here grow up various vegetables which sell in the market of Gorjachevodsk (the future Pyatigorsk - L.K.): daily women sale on the market fruit, fresh butter and a white bread of high quality ».

Z.Charles de Bess has devoted the whole chapter of his trip to the colony - « the Scottish mission in the Karras »: « After the arrival we have found... Paterson occupied by work in the garden which supplies his table with a lot of vegetables and fruit ».

The same idea is confirmed also with the academician of medicine P.Savenko: « Some houses have gardens with fruitful trees and grapes: the best garden belongs to Paterson, the Scottish missionary which has lodged here since old time », - and Glenn write, that Galovay has got a quite good garden.(Savenko.1828.p.31).

For full representation of the demographic structure of the population of the colony Karas we shall cite data according to years : 1802-1835

	1802	1806	1809	1813	1819	1826	1835
Scots	3 people	19 people	23 people	26 people	6 people	13 people	3 famalies
Pupils of mountain origin	Totally 300 families	16 bought slaves, mostly children from 6 to 9 years old	6 p.	18.p	6 p.	10 p.	10p.
Germans			70 p.	123 p.	205 p.	210 p.	307 p.

Reasoning from the stated-above data, becomes clear, that in 1835 the majority of missionaries have left for home. In the colony inhabitants of a German nationality prevailed. The pupils of a mountain origin have joined their life with inhabitants of the German nationality. The Scottish colony, then Karras, consisted of the population of a German nationality down to 1941.

Conclusions. Thus, the Russian government and the Caucasian management has been interested in Scots, as reformers of the region.
The legal status has been regulated by The Charter from 25th of Decemder 1806 and was under patronage of Emperor Alexander I.

- The supreme organ of self-management in the colony was Uprava (the missionary committee), elected by general meeting for 3 years.
- The commander of the Caucasian line, the Caucasian civil governor and also the Minister of Internal Affairs of Russia were in charge of the Scottish colony.
- In 1805 the missionary-colonists have been allocated by the ground in 7000 dessiatin from a state fund and released from taxes and duties for 30 years.
- The settlement of foreigners had their own symbolics. The official stamp, which symbols reflected a degree of integration of the Scots in the economic life of the Caucasian province.
- The colonists promoted the formation of the general economic and cultural potential of region of the Caucasian Mineral Waters. They have introduced a progressive agricultural technique of cultivation of the ground taking into account a local natural conditions: an arable agriculture, the gardening,the beekeeping,the market gardening, the floriculture and the wine growing.
- They have brought with themselves the rules of civilized trade in the business of supplying the health-resort visitors of Hot Waters with the products of an animal and a vegetable origin.
- The promoted the spreading of rare crafts for this region, typographical, potter's,carpenter’s, weaver's, forge’s and a bread baking business. '
- They have arranged their settlement on the European sample.

CHAPTER 3

Cultural-educational activity of the European missionaries on Northern caucasus in the begining of XIX century.

3.1. Translational and publishing. Spread of knowledge among local Moslem and Pagans.

The famous doctor and the traveller, the pathbreaker of Zheleznovodsk mineral sources F.P.Gaaz wrote about missionaries: « It were the courageous and rather respectable people caused admiration by the fearlessness in achievement of the purpose » (Gaaz. 1989. p.37).

In history of the Europe XVIII century is called a century of encyclopedists and Scots-missionaries were bright representatives of their time. In library of the Mission there were dictionaries and translational work is impossible without them: English-Arabic, English-Turkish, English-Tatar, Arabic-Turkish. we know from a D. Gallovai`s diary that he sold the Arabic-Turkish dictionary to Shora Nogmov for he price of 40 roubles (Tuganov. 1991. p.48).

At that time,the known kabardian educator Shora Nogmov lived in the Age-aul (Hadgi-Kabak) two versts away from colony Karras. «Circassian Shora-Bekmurzin-Nogmov who has received Russian education made a grammatic sketch of Russian language. This work was in A.P.Berzhe's hands who has transferred its to P.K.Uslaru» (Zagurski. 1903). In R.U.Tutanova's opinion, the educated missionaries made Shora Nogmov`s personal enrichment. «Having seen on behalf of the young kabardian object of the desires, they tried to persuade him to accept christianity, came into discussions on philosophical and theological themes ».

«We have found him clever intelligent person, - wrote Ro-oert Layal, sharing impressions about meeting him. He equally well spoke and wrote in Russian... Mr. Jack (the pastor of a colony) informed us that a few times Shora Nogmov was close to desicision to embrace Christianity and once has agreed to make a decision, but then has again run into the mohammedan views and dogmas » (Adygs. 1974. p.326-327). One day S.Nogmov has written to Paterson the brief letter in which there was such phrase: if I could openly profess religion our dear Messiah.

I now trust, that your religion is holy. I would like to join with pleasure to confession of religion of Jesus Christ » (Tuganov. 19991, p.39-40).

Missionary Gallovaj wrote in the diary: « In October 10th, 1817 Shora the kabardian from the Hadgi-Kabak has visited me, He has confessed that he recognized Christian religion, but now (to some circumstances)cannot profess it openly. Has told me, that several days ago he was pursuading one of his neighbour, that Jesus would judge the world last day. That man frightened by his words has told that it was a lie and that Shora told that to give a pleasure to Englishmen (to missionaries - L.K.). Then Shora told that Jesus in the Koran is named by Spirit Divine! That He knows everything and will demand the report in all affairs». That man has told: « If Jesus is named by Spirit Divine then it can be the truth. This Shora is the young man of extraordinary abilities; he reads in Arabic, a little Persian and Turkish fluently. It was late and he was still here and read the big fragment from Old Teastament» (Tuganov, Atalikov 1991. p.55).

Shora Bekmurzin Nogmov knew more about christianity than any of compatriots. The Scottish missionaries have played a considerable role in the enreachment of his outlook and his language skills. Most likely, his drawing up of the alphabet and grammar and then history of Kabardians was consequence of education of missionaries.

They considered themselves as educators, teachers of north-caucasus peoples. The non-european, not Christian countries were on a level of development below for them, and it seemed to them, that its population needed the mission of Europeans with the purpose of a raising of level of education, religion and culture.

Missionary activity has been complicated by the fact that it was the land of people who were hardly known to the civilized world. European linguists considered their of language to be without any relation to any other language, with no literature, rule or shool-books.

But it wasn`t the only difficulty as everyone between numerous Caucasian people spoke their own dialects. « It is easier to catch, as the grass grows, than all modifications of sounds of mountain Caucasian languages », known linguist of XIX century, baron Uslar wrote (Uslar 188 p.82).

The important purpose of the Scottish mission on Northern Caucasus was studying mountain languages. The knowledge of local dialects permitted to make dialogues about the Christian doctrine with natives, besides it promoted rapproachement and trust of local people.

A.Paterson saw the way of development and the statement of Russia in this region in mastering by languages of mountain people. Then «... reverence could be rendered to language of powerful people which soon would extend on mountains » (Paterson. The Notes. p.70)

At that time the level of education at mountain people wasn`t too high. D.Gallovaj writes: «... Tatars (Nogais - author`s notes), Circassians do not give attention to training of the children. Only their priests and dukes are able to read and write a little, and even their greatest Efendies are hardly able to read: they read slowly and illegibly, repeat one word three-four times before understanding its sense». Later in his diary he writes that it is possible to find some good books in turkish language at princes and Efendies but they usually write on a mix of the Tatar, Turkish and Arabian languages. « Books are delivered to them from Gravel and Turkey by pilgrims, or Hadgi which receive this rank after visiting Kaab ».

D.Gallovaj writes, that mountaineers do not have educational institutions, in not consider Mekteb which contain Efendies and Mullahs keep, and even these schools were visited by few children who wished to become clerics. Mullahs study them the alphabet and reading, then pupils (or sohts as they were called) were sent to known Efendi where they learn some rituals and interpretation of the basics of Islam in order to become mullah.

He concludes: «However, few mullah know the Arabian language well though it is the language of Koran» (Tutanov, Atalikov. 1991. p.56).

Having found out obstacles in dialogue with the mountaineers expressed in presence of a language barrier missionaries began studying local languages.

In order to achieve the main purpose - Christianization of natives there have been selected people « with strong and powerful intelligence» capable to deny all false reasons of an islam and differing in their ability to tell the truth in the way accessible to all classes of listeners. Newly arrivied missionaries endowed a part of their precious time for acquaintance to the original of the Koran.

It was the system offered by management of the Edinburgh bible society (Glen. 1823. P.54).

Missionaries were better familiar with language and the contents of the sacred Koran than those who professionally was engaged in its studying and submitted to its decisions as to an infallible source of belief and considered the Koran as the unique index of moral behaviour.

On responses of emissaries of the Edinburgh bible society in relations with moslems the behaviour of missionaries has been

penetrated by feeling that they were called to proclaim interests of unearthly creation, that they are influenced usually with feeling of presence of the God and importance of eternal things.

It was heavy work for missionaries to study mountain languages but without language no dialogue was impossible and preaching of the religion was not impossible at all .

The Arabian writer Massudi, the man of wide knowledge about Caucasuson, exclaims: « God only can count different languages of people living in mountains Caucasian. Mountains of Caucasus are the mountains of languages! ». «It`s difficult for foreigner who is not familiar with Kabardian language to accustom the language to a pronunciation of such kinds of words, and it is even more difficult if it is absolutely impossible to write them », states Livonti Lulie who studied Adyg`s language and who has made the dictionary. He never managed to understand its grammar properly.(Lulie. The dictionary. 1846).

One way of studying the language was direct dialogue with its native speaker. It was one of methods of missionaries of XVIII century and it was also used by Scots. It became traditional. In the 80th of XIX century, Linguist P.K.Uslar wrote: « Ussualy when I invite a native to research some language I not only study the language but try to develop him in order to prepare a strong advocate of education between his fellow countrymen » (Uslar. 1888. p. 85).

The bought slaves had been surrounded the special care in the Scottish colony. For the best understanding by children and adults the sermon were spent in Tatar (Nogay) language.

The head of the Scottish mission in Astrakhan,William Glenn writes, that on October, 24th, 1816 he preached in English.

Its essence D.Galovaj' expressed in Tatar language for those listeners « who hardly understood English». He believed that it was better to speak to natives through an interpreter to avoid inconveniences of constant interrupting and presenting the fragmented truth. Besides when you speak through an interpreter it is not necessary to simplify sentences, use style of simple speech which is easier for understanding (Glen.1823. P.79-80).

It is impossible to agree with that opinion, as practice of dialogue of missionaries with mountain people has confirmed. Only those missionaries who knew local languages lent native people`s credence.Taking into account that Scots settled in Karras where Abasins, Nogay, Kabardians lived, it was necessary for them to study 3-4

dialects. Besides it was necessary to know language of the Koran perfectly - Arabic which used in mosques.

Scottish missionaries took a great care of Christian morals concerning Germans-colonists as they had no the spiritual instructor. As early as in 1821 Genderson concludes, that « necessity of giving these people religious instructions should be obvious to those who is thinking of influence, which their behaviour can render on Tatars if it will not be guided by Christian principles and avert them from acceptance of belief».

G.Brunton,a man with energetic intellegence was good at bible literature and was familiar with Muhammad`s dogmas. He can read original Koran in Arabic. It was a man with ability to study dead and living languages, a man with sharp, active, initiative way of thinking. He played an important work as a Christian missionary.

«... If exist the people as fate willed to choose to create goods as missionaries so one of them was, undoubtedly, Mr. Brunton " (Glen. 1823. P.52).

Henry Bruntona's main work is translation of the New testament into Tatar (Nogay) dialect finished in 1813 in the Scottish colony. «Karras`s New testament has been written on Turkish (Nogay) dialect. Listening when the read the New testament, I have paid attention that words of the text constantly said not according to spelling but and according to features of a pronunciation of the Tatars living in these areas » (p. 81).

Genderson gives even higher estimation for Brunton's work:*1 «... The New testament which now is in circulation among Tatars on both sides of Russian border, a work which is possible to consider as the standard or an example for those who wishes to write according to rules of the Turkish grammar and written in such a manner that it is understandable for Tatars, who hardly possess a great knowledge of their own language » (Henderson. 1826. P.52).

Directors of the Edinburgh Bible Society believed in realization of the important task - Christianization of the population. They thought, that everyone keeps an eye on how Christian religion was expressing itself, including moslems who did that through sacred and religious conversations.

A part of missionary work was translation activity as missionaries aspired to make the bible literature accessible to local population. It was titanic work.

In 1806 in Karras there were three editions: « the Small Catechism » - kind of set of questions and answers in the Arabic in volume of seven

pages and « the Big Catechism » a kind of set of questions and answers in the Arabic in 92 pages and « Best of Evangelism » on Arabic in 14 pages.
Next year the "Gospel from Matfei" has been published in Arabic «, and in 1809 "Gospel from Mark, Luka and Ioan » has been published also in Arabic. According to «Patterson`s Notes" in autumn, 1811 Astrakhan governor has visited the missionaries-colonists. He took a selection of the brochures published in Karras as samples. (Paterson. The notes. p. 15).
The printing house with Arabic-Turkish fonts has been delivered to Karras in 1804.

There is much evidence that for the period of 11 years more than ten thousand editions has been published and widespread.
However, under the statement of researchers R.U.Tuganov and V.M.Atalikov on Northern Caucasus, in Crimea, Siberia and Central Asia missionaries distributed annually up to 5000 copies of Bible, New testament, Gospel and brochures of the religious content. In our opinion, it could be only in days of the vigorous activity of Russian bible society from 1818 to 1826.
Missionaries of a colony distributed the editions as they visited villages and when their inhabitants visited colonies for religious services and conversations. One day missionaries came in one of villages and have found out that in covers of Bible, the New testament were enclosed Koran in soft covers. After that they began to give expensive books only to the one who showed true interest to the Doctrine. (Adygey. 1974. p.327).

In the period of vigorous activity of the Caucasian branch of Russian bible society the New testament in Turkish-Nogay dialect was twice reedited in a printing house of missionaries in Astrakhan in 1818 and 1825. In 1820 missionary Charles Frezer on the basis of Brunton`s Turkish-Nogay versions has translated the New testament into Turkish-Kirghiz (Kazakh) dialect which has been kept in a printing house of the Scottish mission of Astrakhan.

A little earlier, in 1817, in St.-Petersburg there was an edition of the New testament in the Arabian language in Brunton`s translation by request of Russian bible society with circulation of three thousand copies in order to distribute them among the mohammedan population of regions of Russia.

As it has been said above, among inhabitants of Northern Caucasus only Efendi and Uzendi were literate.The Scottish missionaries aspired to check correctness and accuracy of translations through reading the books published by them and the translation literature.
« One Efendi came to see me and after mutual courtesies I have asked him to read through a chapter from the New testament aloud as I would like to

hear how Tatar pronunces Turkish words. It didn`t mind and read me the third chapter from John's Bible ».

When V.Glenn and D.Gallovaj visited Mirza in the neighbour settlement Neumann V. Glenn regretted that could not have a talk with visitors of Mirza house . (Glen. 1.821. P. 84).

It is known that in 1806 in printing house of Karras there was an edition « the Friendly Message to Moslems » (p. 52) in Arabic. Not having an opportunity to judge the content of this message because of its absence, it is possible to assume that it was precise interpretation of "correct" religion.

The special sense of mission is in the name of work. It was absolutely new phenomenon from newcomers to the inhabitants of Northern Caucasus professing an islam and Paganism. Using the given technique in education of people was opposite to the reference which extended among inhabitants of this district in the circular letter from Mecca.

In autumn 1816 Shora Nogmov visited Karachai and on his returning told Scottish missionaries about the trip. He told about Karachai, that they were moslems too and that they know about missionary settlement. But the main thing that worried him was this religious attention Karachais, Kabardians and all moslems to the circular letter from Mecca, warning about the future day of the justice, calling to repentance. Shora had got a copy of this letter in Tatar language. That was a clear picture of sins, including the negative altitude to unorthodox. It is stated also the sins widespread among moslems at that time, and admonished them to confess. «But in general ,V.Glenn writes,it is the brightest deceit abusing trustfulness and ignorance, and that makes you feel contempt: a benefit which that the leaders Islamism wanted to derive from distributing the manifistation in order to show that ideas of simple people, its blindness and gullibility and also anxiety that the letter raised - all this was incontestable proof that their ideas are not far from the truth» (Glen. 1823. P.19). Among other methods of avoidance of anger, there was a worthy mention - payment of 50 copecks to clerk who copied one copy for distribution of the truth. Gallovaj has denied the

The missionaries preached when occasion offers. Preachers in a colony were Henry Brunton, Alexander Paterson, I.Frezer, then in 1820 John Dzhik has been sent as the pastor of Missionary Church and the messengers to moslems.When he left for Britain having stayed in Karras for 6 years, James Gallovaj became the pastor. Scots build the house for missionary work. Ten years later after Germans had arrived E. Genderson could see a separate German church in Karrase and there

was a hous near to the top end of street. That was a place where missionaries worked. The missionaries` houses were in the neighbourhood. Only in 1836 Protestant church would be build for all inhabitants of gospel-lutheran creed in Scottish colony Karras (architect Bernardacci)

In Karras missionaries with their families traditionally gathered for morning and evening services during winter time and within all year on Sundays and during agricultural works only in the evenings. As a rule the service consisted of the sermon of the pastor and the general prays and it was in English. On Sundays the third service for Germans was organized until they did not have a pastor. For a long time Paterson read the sermons for them, then it was school teacher who conducted divine service on the canons accepted in Germany. A.Paterson made a ceremony of a water-christening for Germans. And after all, after the urgent apply of Germans to missionary societies of Edinburgh, Gasle, Sarepta the first pastor D.Lange had been sent . Then the first small wooden Protestant church have been built.

Another important form in system of educational activity of the Scottish missionaries on Northern Caucasus were philosophical conversations on theological themes. The conviction and a profound knowledge of everyone, entering in conversations with local residents, and certainly, knowledge of language of natives were important in that case.

Conversations were spent with those inhabitants who came to a colony from nearby villages Hadzhi (Adgiev`s Tavern), Nyman, Roslam-bek-aul, and also during visiting many settlements of Northern Caucasus.

Adults and children of a mountain were taught the Christian doctrine, they have been read citations from the Bible.

During their visiting the colony representatives of the Edinburgh bible society read the sermon for all inhabitants of the Scottish colony.We should give one more fact of missionary activity confirming their purposefulness and selflessness. Alexander Paterson has decided to visit Svans in 1807 since one of their leaders has expressed desire that somebody has shown his people the best religion. They were ignorant and could not read the books, but they still had whitestone Christian temples. With a full force to visit their missionary he made some attempts to pass through the land of Karachaj. He was obstacled by the officer who was on guard. He wrote those days: « I have secretly left the house near Beshtau with full intended not to reveal my business

to anybody before I reach my purpose, and if it is possible I shall give my life for their blessing » (Paterson. Note. p.48). He was on the way for four days but had to come back because of plentiful snowfalls in mountains. For the second time he dressed mountain clothes, took a Karachaj guide for one silver rouble a day. But in two weeks the guide left him unexpectedly halfway since has found out that Bai of the land had forbidden on pain of death to lead Paterson through their land to Svans.

The question is where did missionaries get their knowledge is certainly very important and interesting. Scots have brought books to Caucasus, but we dont know much of them.

Library of missionaries of Scottish colony Кappac. In Кappace it is few data on library of Scots-colonists. However a question on that, the knowledge missionaries whence got, undoubtedly, is very important and interesting.

There aren`t many details about library of Scots colonists. However, where did missionaries get their knowledge?

We have found out brief data about library of a colony in « Missionary Alexander Paterson`s Notes » dated by the first half of XIX century. In one of sections there is a list entitled: « the Catalogue of the books belonged library in Кarras which is under direction of Paterson appointed librarian and operating committee » (Paterson. Notes. p.78). There are only nine editions in it.

Author thematically reffered all books to ancient and modern history. Obviously, the catalogue of library only has been begun and not completed. The full inventory of library is still unknown.

In some case amount of volumes was not specified in the listed editions; most likely they were constantly kept by readers. Probably this job was supposed to be done later. An obvious defect of the catalogue was also absence of dates and places of their publication in the names of books . It is possible to assume, that all the mentioned books have been published in England in XVIII century.

The beginning of XVIII century was characterized by the fact that Africa, Ocenia, India injuriously plundered by the industrially-developed countries of the Europe and, first of all, by British Empire. Following the conquerors educators-missionaries went to these countries. The motive was convincing: the non-european, not Christian countries were considered to be of lower level, they needed a mission of Europeans with the purpose of a raising the level of education, religion and culture. They

believed Europe was the mighty model for the device of the world and a guiding star for cultural development. So, the presence of the multivolume edition of " History of the modern Europe » on Northern Caucasus in was natural.

The two-volume book"Civil and Commercial History of the British Western India " could answer the question: how to become successful on the other`s land, among natives, to win their confidence, and then to liquidate ignorance and backwardness. To the same purposes, obviously, the book «Park`s Travelling across Africa » served. It is interesting, that the head of Karras mission Henry Brunton already had a positive experience in the field of educational activity in Africa (in Sierra Leone). That was land where he maneged to make the alphabet for small people of Mandidngs and to translate the New testament into their rare language (Edinburgh. 1801).

Two-volume Tuke`s book "The Views on Russia » is especially interesting. In XVI and XVII centuries Russia caused extraordinary interest in the West of the Europe. However, Europeans` knowledge on ethnography of people of Caucasus was obviously insufficiently. That fact is prove by «The Notes of missionar A.Pattersona » and collecting the information by Scotts through representation of mission in St.-Petersburg.

It is necessary to note the content of the library in general. Because of expensivenes of books and problems with their delivery, it consisted of no more than hundred volumes. We believe, however, that thematically the library was much more volumetric than the nine editions.

In library colonists-missionaries had books and on medicine as they have been obliged to possess medical knowledge.

We already marked the presence of dictionaries in the library of mission : English-Arabic, English-Turkish. "The British encyclopedia » excited our interest. We know it has been published since XVI century. Presence of "The British encyclopedia » in Karras library enables us to judge erudition, erudition and breadth of interests of missionaries, as they were bright representatives of the West-European enlightenment.

Thus, the Scottish missionaries worked for becoming proficient in 3-4 local dialects, organized translation and the edition of the bible literature into Arabic and Tatar (Nogay dialect) in the printing house of the Scottish colony in order to achieve their basic purpose that was distribution of christianity among moslems and pagans.

3.2. Participation in work of the Caucasian branch of the Russian bible society.

After The Patriotic war of 1812 the Russian hatred against French things - the language, the literature, the fashion - has dropped.
The representatives of an old century thought, that was the time . to come back to the ancient Russian virtues and Slavic language. Mystics believed, that the time for sermons of the "inward church» had come. Conservatives found, that it is necessary to destroy all innovations and to take care of destruction of Jacobin spirit to which they impute all the European events of recent years and the examples of freethinking in Russia. Beside that, the movement of other sort has begun: ferment of socially-philanthropic ideas which were most brightly expressed during this time by the basis of the Russian bible society (1812-1826) and where the were the most various shades of opinions - common and semi-bethel religiousness, philanthrophy, and liberalism in the form of religious tolerance and care of the enlightenment.*1

The great amount of orthodox Christians from the lowest estates in Russia was illiterate and could not read the bible literature. Besides it was an inaccessible. In 1818 Caucasian branch RBO is created . The Scottish missionaries have being its active agents promoted its distribution on Caucasus in every possible way(Shablovski. 1897. p.35-53).

According to the Charter it was forbidden for missionaries to spend educational work among the orthodox population of Caucasus since they were Protestants. But distribution of the bible literature and teaching of of the orthodox population was more accessible for members of a bible society.

Organizers of the Russian bible society sent English agents Across all Russia. There was no need to sent them on Northern Caucasus - since 1802 there has been the Scottish mission for distribution of christianity. Missionaries of Karras were active conductors of ideas of Russian bible society.

Both Caucasian heads and mountaineers put endless obstacles in missionaries` way. The Russian bible society had a real governmental support. It has inspired obsessed missionaries and has enabled them to reach the certain results in distribution of knowledge of the Christian doctrine among all inhabitants of Northern Caucasus.

Data on activity of the Caucasian branch of the Russian bible society are taken from archive of Nikolaev cathedral of Georgii fortress and represent the original proof of accomplished work.*2 From some sources we have found out, that in 1818 in the provincial city of Georgievsk*3 solemn

ceremonial of opening the Caucasian branch of the Russian bible society took place. There has been said in it: « the 30th of the months (August) in the Name Day of his Imperial Majesty of Sovereign of Emperor, under the preliminary summons through the commandant of Georgievsk and chief of police, military, civil officials, clergy, noblemen and honourable citizens - merchants (from author K.L.) will gather after a liturgy in the house of the civil governor where will be handed out follows: books about the purpose of the Bible society and means towards the end, about successes of the Bible society in provinces: Tobolsk, Minsk, Mogilyov and Saratov, and also copies of reports of committee of the Russian society.

The purpose which the society should pursue consisted « in distribution of Holy Writ both in province, and in adjoining foreign places ». The committee of the Caucasian branch of the Bible society paid especial attention to local people province and people abroad (out of Kuban) as thei were representatives of various nationalities and also has taken active measures to provide them the light of evangelical grace in native language or language familiar to them (paragraph 7 of rules of the Caucasian branch of the Bible society). Books wrote out on Slavic, Armenian, Tatar, Turkish, Arabic and other languages. In 1818 there have been sent 600 roubles to the address of St.-Petersburg committee in order to buy books of the Scriptus. Affairs were held by the committee of branch, which consisted of vice-president (subsequently two vice-presidents), several directors, members, the secretary and the treasurer. The committee gathered as required to make decisions and listen to reports.

Since founding of Caucasian branch, St.-Petersburg committee cares of communication of new branch with other earlier opened branches in different provinces of Russia and about expansion of the Caucasian one. In a journal note of committee from May the 22nd in 1819 it has been told: « by this Committee it has been argued: under the instruction of committee of the Russian Bible society, by the way, it is outlined:

1.For incessant communication between committees of the Bible society in Russia and simplification in the mutual relations between itself, the correspondence between them is established.

2.Besides it was offered to promote in case of a finding of adherents to organizing confraternities for rendering assistance to committee of Caucasian branch, send some copies of rules on the basis of which the confraternity should work».

The committee applied to commander of Caucasian Line, the general-major K. Fon Stal for assistance. All regiments at the Line have been notified

about the tasks of a society, presenting among military adherents, having correspondents with them.

According to archive of the Caucasian branch of the Russian Bible society it is known, there were no adherents spreading knowledge about christianity among militarians, however support has been rendered to a society. «Officers, being all time in campaigns and affairs against mountaineers had no time neither hunting to be engaged in distribution of books of the Scriptus», - concludes N.Shablovsky (Shablovsky. 1897. p.40).

In the first annual report the president of a society the Caucasian civil governor Malinsky mentions with special gratitude the most significant donations of officers and the lower ranks located on the Line of armies. Soldiers and officers of regiment are often mentioned in reports and lists of donors: Kabardian, Navaginski, Tenginski, two chasseur infantry, linear artillery and garrisons: Georgievski, Mozdokski, Vladikavkazski, and also engineering teams, Nizhniy Novgorod Dragoon regiment, Don and Tersk Cossack regiments. The letter of the ataman, colonel of the Black Sea cossacks, Matveev was stored in archive Nikitski Cathedral of Georgievsk fortress. This letter contains lists of the cossacks endowed from ten of roubles up to several copecks.

At the organization of Caucasian branch RBO a plenty of money has been collected by the chief of the right flank of the Caucasian line, general-major I.Debu who wrote in 1818 from a fortress of
Strong Entrenchment (nowadays - territory of Armavir) to the committee of the Caucasian branch: « Poverty of military men of the right flank of a line will excuse small donations"

On the 2nd of October the confraternity has opened in Екaterinodar. At opening ceremony it has been collected more than thousand roubles in favour of a society. By January the 1st of 1822 it has been collected 1359 roubles and presented to Georgievsk committee of the Caucasian branch. Editions of the Scriptus then went to Ekaterinodar association from St.Petersburg.

In December from St.-Petersburg 30 Bibles in Russian and 60 New Precepts in Slavic language have been received. The books have been solded in the Caucasian department of public charity, fortresses and in outer settlement behind a fortress.

Special work were holding with patients and wounded men in infirmaries of regiments, in military hospitals, civil and public hospitals, military prisons where mountaineers-аманats (hostages) were kept. Scriptus in Slavic and Russian languages were sent in all these institution.

The same books in Tatar were sent to jails for amanats. The follow books were delivered: reviews of printing works, charters of foreign committees of the Bible society, and also St.-Petersburg and Moscow committees. With the help of the Russian Bible society in 1817 it has been printed three thousand copies of the New Testament which has been translated by Henry Brunton, head of the Scottish mission in 1813 in Karras into Turkish-Nogay dialect (Krasnoseltsev. 1872. p.25).

Besides there were two more reprintings of New Testament (in Turkish-Nogay dialect) in Astrakhan, in the mission of the Edinburgh Bible society in 1818 and 1825.

In 1820 emperor Alexander I has offered books of the New testament for distribution in the armies located on the Caucasian Line. In a journal note of committee from October, 11th, 1820 it was marked: «On a recognition Sovereign Emperor of great and essential need for supply by New Precepts in Slavic language of the low ranks of army, His Imperial Majesty has enjoined to get on own account a significant amount of copies from the Russian Bible society and has given to distribute these in regiments and military teams, in different provinces located». On a share of armies of the Caucasian line were 285 copies (Shablovski. 1897. p.43).

In the first years of its existence activity of committee of the Caucasian branch was on its routine. It was expressed, mainly, in collecting donations, delivering the books in province, providing poor with them, caring of distribution information on affairs of the Bible society for what brochures with printed reports of various Bible branches were delivered in Russia and abroad.

The special page in activity of the Caucasian branch of the Russian Bible society is concerning to active participation of Manasein, director of schools of the Caucasian province. On the 7th of April,1821 a note under number of 68 has come from him. It has been said in it: « Convinced by long-term experience, how much beneficial has influence on morals of formed youth diligent and attentive reading of the Word of God, induced by desire of the higher educational heads and pending still long-awaited consequences from the big distribution of books of the Scriptus between youth in general, I assume to open Bible confraternity in each district school of local province .

“I ask the Caucasian branch of the Russian Bible society to allow the opening of prospective confraternity and supply me with rules on which it is established also by forms on which they should report on the donated sums and on the use of books of the Scriptus ». The committee approved Manasein`s intention and has gave him a rank of member-correspondent.

The sanction to opening confraternity at each school has been sent immediately.

In May the confraternity in Mozdok city school has been opened, in June it has been opend at Kizlyarsk district school, in the end of 1821 - in the Stavropol school. In each of districts of the Caucasian area the opening ceremony took place with solemnity, also there were divine service in presence of members of branches of the Bible society of the Caucasian area and Bible confraternity of cities. In Kizlyarsk school where many Armenian children studied, the appeal has been announced in two languages: Russian and Armenian. The books were also distributed; the Bible, the Catechism and the New Testament in two languages. The funds for development of affairs of a society at the moment of opening in Kizlyar were 672 roubles of 90 copecks.

Without long-term experience of missionaries of the Scottish colony results probably would be others.

One more fact confirming active participation of members of mission in Karras: Alexander Paterson, being on a trip across Northern Caucasus, and in particular, in Ossetia in 1826 found out that in Mozdok the group of Italians (jesuits) studied Russian. He "brought them up" bunches of books - the Scriptus in Russian (Paterson. The Notes. p.46).

The people of all conscience were invited to Lankaster schools. The bible was taught without any interpretation. Since 1813 in St.-Petersburg began correct and regular distribution of methods of the mutual training, proceeded (but no more with such persistence) in Nikolay's I reign.

And the background was as those. In 1813 teacher Joseph Gamel has been sent by the Ministry of Internal Affairs of Russia abroad for collecting of various useful information. There he has got acquainted with one of Lancaster schools. It was the school with a few hundred pupils that was managed by a boy. It amazed Gamel. And then, since 1813 he became the stickler of distribution of a way of mutual training in Russia. He published books about Lancaster system in German and French.

The committee of the Bible society printed the letter of the English correspondents in its reports which described and recommended the English device of schools for agricultural population and for poor, children of the soldier and soldier themselves. They have existed long enough and have drawn attention that represented a special method of training. Both the Bible and Masonic figures, and also representatives of young liberal generation have become interested in this type of schools.

Schools were established also by the government. The reason why Lancaster schools have got such success was in extreme simplicity and

cheapness of their organization: if they could found a room and teachers the school could be ready for several pupils - a thing impossible with other system of teaching. Thus, Lancaster schools represented extreme benefit there where fands for national training were not enough and was difficult to find a large number of teachers that was typical for Russia that days.

Since 1819 in Petersburg the Society of establishment of schools on a method of mutual training » was organized. Its charter received the Highest statement and has been declared by minister of public education.

They were engaged in the composition and printing the manuals to creation of schools, tables for training of reading, writing, arithmetics and crafts, and other manuals. In summer pupils were engaged in agriculture and truck farming. They taught bible with Philaret's tables only in the most lowest class. Training in these schools and supply pupils with manuals was made impecuniously (the Encyclopaedic dictionary. 1892. p.700-701).

We find the main founders and representatives of this organization in the Russian Bible society. Count Feodor Tolstoj was chairman of the Society of establishment of schools on a method of mutual training. F.N.Glinka was the assistant of chairman of the Society, N.I.Grech was the second assistant of a determinant of the society, V.I.Grigorovich (worked earlier as a secretary of the Academy of Arts) was the secretary of the society.

Lancaster schools made the big success both in the governmental environment and in society. Emperor Alexander I was interested in them, the Ministry of Internal Affairs cared of them, they were recommended by Bible committee and visiting Quakers. In the Ministry of Public Education the special department were established which observed preparation of tables and manuals. In Lancaster system the saw means to educate "broad masses", thought of bringing up people in piety and morals. Scottish missionaries of Karras supported Lancaster system of education.

In affairs of the Caucasian branch of the Bible society there is the draft list of books that were supposed to be bought in 1823. Except different books there are follows in the list: «Azbuchki» in Slavic (20 copies), «Azbuchka» in Russian (20 copies)(there is also a sign here: " The cheaper the better and illustrated preferably") , « the Description methods of mutual training on a way of Lancaster »*1 (12 copies). This fact gives the basis to speak, that members of the Bible society of Caucasus also actively distributed Lancaster system of training in

studing reading and writing among people who were interested in studying.

Lancaster`s chools were arranged in army also. They have found a wide circulation and were established very fast. The result when soldiers could read and write in 3-4 months, admired everybody. They use the tables for Russian language. In tables there were Catechism, Suvorov's tactics, duties guard and others.

However, soon the government saw a center of freethinking in them, and people began to lose interest to the schools. After the upheaval in Semenovsk regiment the schools were forbidden. Alexander I and his confidants have been assured, that « here there was a suggestion alien (foreign - L.K.), but not military ».

In educational activity of the RBO on Caucasus has played a positive role - opening of book-stores. In 1823 vice-president of branch, the general-major K. fon-Stal strove on opening in Georgievsk of a shop of the Bible society. There should be a book-depository of 1000 copies. It applied to the Caucasian architect with the request to make the plan and a facade of the shop. For building of the shop it has been assigned from the sums of branch 300 roubles, another sum necessary for building was supposed to get gathering of donations.

In 1825 the initiatives of creation of similar stores in Kizlyar, Mozdok, Stavropol, etc., appeared but they were unsuccessful. It was the beginning of reign of emperor Nikolay Pavlovich when the opinion on activity of the Bible society sharply changed. The officials of district began diligently to avoid any participation in it. In the second half of 1825 D.Goljahovsky, the secretary of the Caucasian committee, made a trip across district confraternity in Stavropol, Моявщл, Kizlyar and Alexandrov with the purpose to open book-depositories and book-stores. In the official report D.Goljahovsky described a trip to confraternity, complaining about indifference of officials. (Shablovskij. 1897. p.51).

Bible societies and Lancaster`s schools started to act when it was time for reaction has not yet come, when the government continued to be liberal. And in the European affairs Alexander I was truly magnanimous defender of people and the friend of freedom. All societies and Lancaster`s schools arose with approval of the government, but then it closed them on suspicions.

Suspicions was enough to frighten off from them the majority. So happened with the affairs of the Caucasian branch of the Bible society.

In 1825 new chairman of committee of Russian Bible society Serafim, metropolitan of Novgorod and St.-Petersburg notified committee of the Caucasian branch, that the Petersburg committee « had

recognized for unnecessary to stop for some time sale and distribution of books of the Scriptus in the Tatar language of different dialects». So the Caucasian branch has narrowed its activity and almost stopped it next year. Under the instruction of metropolitan Serafim, in May 1826 it was offered to make the exact inventory of an available property and to send the information to the capital. Together with the instruction the Highest rescript from April 12th, 1826 was sent where Nikolay I offered, in view of the difficulties because of lack of free time, to be engaged in activity of the Bible society and to cut down all activity. As for published books of the Scriptus they should be continue to sell under the fixed prices.

Thus, in the first half of 1826 activity of the Bible society has stopped across all Russia, including Caucasus.

The Scottish mission in Ingushetia has been organized under the request of committee of the Caucasian branch of the Russian Bible society. In the first half of XIX century Ingushs lived on the river Sunzhe near to fortification Nazran to northeast from a fortress Vladikavkaz. They partially were under the control of the Russian military command, but during this period they continued to be at enmity with their neighbours. Ossets gave some means to Ingush deans to turn their people into Christian belief, but in some cases they had been violated that strongly slowed Christianisation of them. We would like give more details about activity of another Scottish mission organized by missionary committee of Scottish colony Karras in 1821.

History of christianisation of Ingushs, « who several years ago under the invitation of the local heads came from mountains and settled down on plain between Vladikavkaz fortress and The Camp Pregradnij inin large quantities », has begun in 1819 with knowing of general A.P.Yermolov (CERTIFICATES. T.V1. 4.1, p.390). Ingushs were pagans, and A.P.Yermolov tried to warn the future spreading of an islam in their environment from their neighbours, Chechens. However, with hope for success, archpriest Alexander Fedorov could not achieve a positive result. Ingushs have lifted revolt, began to leave for mountains. It was offered to father Alexander to leave back (CERTIFICATES. T.VI. 4.1, p.404-406).

In 1821 by authority of commander-in-chief in Georgia and Caucasian line, A.P.Yermolov, seven Ingush deans were christened in Tiflis with exarch of Georgia. Together with the new priest father Nikolay they came back to Ingushetia to help christening of all people. General-lieutenant A.Velyaminov ordered to supply the priest with the translator (in the same place, p.407). But it did not helped. Deans of Ingushs personally told A.P.Yermolov that people in case of their violent christening would leave for mountains again . Then on March, 21st, 1822

A.P.Yermolov sent the letter to exarch of Georgia with the request to recall father Nikolay, preventing the violent cristianisation of Ingushs-pagans and emphasizing inexpediency for Russia « to force them to that », it is better to have peace citizens, rather than enemies till that time when especial Good fortune of God and own desire will blessed them » (see the same place p. 563).

Alexey Petrovich Yermolov, seeing « stagnation of these people» according to the rules of paganism and seeing advantage in peace Ingushs «by defence of the land that is populated against their grasping neighbours», has made a decision to leave Ingushs alone concerning their belief. In 1821 influence of attendants of an islam from the Chechen Republic who has been expeled from the environment of Ingush people has begun.

At the request of Caucasian branch RBO in summer of 1821 committee of the Scottish colony send their two representatives to Ingushetia - George Blay and James Gallovaj for the organization of mission on distribution of christianity among Ingushs and pagans (RGIA. F.1661, op.1, d.582, ll.1-4). In October of the same year mission was visited by E.Genderson, one of representatives of management of the British Bible society, who noted: « Mr. Blize managed for short term to gain full confidence of inhabitants, and now he cherishes kindly feelings for them.

Possessing some knowledge of medicine he went to houses, visiting patients and most advantageously healed their corporal illnesses, and that formed the strong basis of their affection» (Henderson. 1826. P.490).

It is necessary to notice, due to the competent and benevolent behaviour of missionaries the cross-fertilisation of mountaineers, Russian and Scots became possible.

Mission has been located in an old building of the former Muslim mosque constructed about 30-40 years ago when they unsuccessfully tried to turn Ingushs into Islam. Mr. Bleat due to the good knowledge of east languages and his experience in mastering local dialects near Karras, could reach significant successes in becoming proficient in Ingush language. He made the first alphabet for Ingushs on the basis of Latin, organised classes for children in the building of the mission. Genderson believed, he could enrich the Ingush language with translations of Scripture. In the beginning of 1822 George Blay unexpectedly received the instruction of general-governor to leave this place « to his and poor ignorant Ingushs` deep regret, who were given again to all horrors of pagan life » (see the same place, P.483).

In «The notes of missionar A.Patterson» there are details about the work of two representatives of the Scottish colony in Ingushetia. It says that Mr. Gallovaj returned to Karras soon without the permission , and Blay in the beginning of 1822 had to leave the place by order of general-governor. Alexander Paterson strongly regretted about happened because success of G. Blay in studying language, his knowledge of medicine have made him necessary and useful to many local residents; everybody began to adjust communications with him. The legislative missionary who did not know the initial reason of Blay`s discharge, concluded: «Russian church had a mission among this people, and it was a mistake for the Scottish mission to interfere». Nevertheless, very soon, having rethought the fact of eviction and not seeing activity from Russian Orthodox church among the Ingush population, the agent of the Scottish missionary committee pastor Rishar Nill has addressed to minister of spiritual affairs of Russia, prince A.N.Golitsyn to return missionary Blay to Nazran (CERTIFICATES. 1995. p. 107). It is interesting, that minister and head of affairs of foreign creed, prince A.N.Golitsyn will write in May, 22 of 1822 to A.P.Yermolov, that « I was lucky enough to inform Your Grace, that during Your stay here I personally expressed necessity not to permit Catholic missionaries to preach in Nazran, and if that happened so only by the order of the civil government and only in the places, where there was no mission of Greek-Russian church (CERTIFICATES. T.VI. Ch.P., P.507).

In the documents placed in «Certificates of Caucasian Archaeographic Commission», we find also A.P.Yermolov's answer to prince A.N.Golitsyn: «... Compulsion to a christening of Ingushs deprives us means to keep them in obedience and calmness, so he convinced the preacher of dominating belief to leave Ingushetia. I didn`t find it necessary to endure a catholic among Ingushs, who pretended to be a doctor and started to gain half-civilized people`s confidence.» (CERTIFICATES. 1995. p.104). In the same answer to Lanski, Minister of Internal Affairs, he continued to reveal his attitude to affairs of the Scottish mission on Northern Caucasus: «... The Scottish society of missionaries, taking young people in order to educate them, teaches them their own language, and did not try to turn them into faithful subjects».

From the data above we can draw follow conclusion: the policy of Caucasian administration was friendly to Ingushs and wasn not of violent character.

A.P.Yermolov expresses his attitude to the further destiny of bought slaves of the Scottish mission« I confess, You Grace, that I dont

wish these pupils as preachers among numerous inhabitants of mountains, I do not allow to have them».

In 1826 the Scottish missionaries began to leave colony Karras in the Caucasian area. Lanskoi has informed Committee of ministers about it as far as this colony accepted colonists ,the mountaineers turned into christianity lived there and all this demanded the new approach to the organisation of the colony. His Imperial Majesty Nikolay I wished to know the reasons of departure of colonists. It became known, that they were recalled by Edinburgh Bible society in order to reveal true situation in the colony. The committee of ministers demanded a written explanation from one of leaving for Scotland, John Mitchel who had lived in Russia on Northern Caucasus for 21 years. (CERTIFICATES. T.VI. Ch.P., p.507).

His explanation was the following: « In 1822 one of missionaries was engaged in preaching among mountaineers Ingushs and due to his knowledge of medicine he got their confidence and and respect; but after without any visible reason he come back to Scotland by order of the provincial heads... ».

"The missionaries considered their purpose as to be unreliable, some of them left for home on their own, other asked the Edinburgh society for recalling: and that happened as the Edinburgh society absolutely despaired of success, the missionaries were intended to be sent to other lands where they could work with no obstacle" (p.476-477).

Emperor ordered to find out precisely everything, that has been done against these missionaries and whom, and report him. Again the inquiry to disgraced A.P.Yermolov has been directed. And he expressed his opinion that allowed the government to make the correct decision.

Thus, having studied many documents, concerning the mission in Ingushetia, we came to the following conclusions:

- The Scottish missionaries contributed a lot of good things into life of inhabitants of Ingushetia, distributing medicine-sanitary knowledge, and also writing and reading, culture and many other things;
- Conditions for preaching work in Ingushetia were unfavourable on the one hand because of complexity of work in the environment of the illiterate population and frequent civil strifes , and on the other hand, because of administrative constraint from the Caucasian heads who was against spreading Protestantism and English language.

3.3. Education of dependent mountaineers in the Scottish colony.

One of the most effective ways of educational activity of the Scottish missionaries was family education and training of children of mountain origin in the colony.

In 1802, in the first conversation with reappointed commander in Chief of the Caucasian line in Georgia prince P.D.Tsitsianov, missionaries held out the prospect, if it would be allowed, they would buy moslems, boys and girls from Circassians and Zakubantsy and alone with agriculture training to turn them into Christian belief, receiving for them the land to settle down.

Prince P.D.Tsitsianov, descendant of an ancient Georgian princely family, who knew customs of Caucasian people, directly asked Brunton, if he hoped for success of mission, and was nat he afraid, that local people having found out about true intentions, would cease to sell them children and threaten the lifes of missionaries. Besides there were cases when the Circassians who have been brought up in the St.-Petersburg with great patience, having arrived home at once forgot all knowledge and became furious persecutors of Christians. Tsitsianov stated doubt that Christianized fifteen-years boy will hardly save his religious living in the neighbourhood with the relatives-moslems.

Scots hoped for the Divine help. And still all acts from 1802 to 1806 based on development and applications of Henry Bruntona - head of mission, contained the sanction for missionaries to buy slaves and to educate them in families of colonists. This is not by accident .

In XVIII century the family in Britain was the main stronghold of a society. The contemporary of missionaries N.M.Karamzin who had visited Britain in the end of XVIII century, wrote in « The Letters of the Russian traveller » : « Despite of Sacred Peter's London huge church, with no looking to Thames through which magnificent bridges are bent with flags of all nations, not being surprised with riches of shops of the East indian company and even not in assembly of a local scientific royal society, I say: « Englishmen are enlightened! » I can see how they enjoy family happiness, I repeat hundred times: « Englishmen are enlightened! ». And then he writes: « Enter here in the morning into the house: the mistress are always doing needlework, reading, playing the harpsichord, or drawing, or writing, or teaching children in pleasant expectation of that minute when the husband come back from a stock exchange, leave a

cabinet and tell: « Now I am yours! Now I am yours! »» (Karamzin. 1984. p.479).

This is not by accident, as already it was written above, symbols of family, collective creation are designated and on coat-of-arms seal of a colony: that is beehive with bees.

The Scottish missionaries - bearers of the European culture were very clear-sighted. Considering productivity of family education, missionaries legalized this way of Christian influence in the basic document, The Charter from December, 25th, 1806. It guaranteed the rights and duties of inhabitants of the Scottish colony. Its six clauses from 14th to 19th said about the rights and duties of missionaries on the matter.

The society of the colony was allowed to buy slaves at own expense, on condition that the slaves were not the people professing dominating belief - « not Russians and not Georgians » (clause14). From the same document we know the price cost of a person on Northern Caucasus: 200 roubles silver or bank notes.

In two clauses of Alexander`s I Charter - 15 and 16 were about the age qualification. Slaves above 16 should remain in dependence no longer than seven years, ones under 15 years old should serve him, in other words to live in the colony up to 23 years old.

Slaves who was 23 years, could buy freedom « before the end of the period of service », i.e. seven years, but they have to pay 200 roubles in a silver coin - the price the society had paid for one person.

Clause 18 of the Charter prohibited to sell someone who was bought by the mission. As for children who was born in the colony from slaves should be free and use the same benefits and advantages which were given to all members of the Scottish colony.

So, legislative basis concerning slaves is clear now. What did Scottish mission manage to do in Karras? From 1806 to 1821 the Missionary committee (or Uprava) bought 30 people from the mountain population. The most intensive period of purchase of people was from 1806 to 1808. From the moment of the catholicize of people, mountain robbers begun to attack the colony and kidnap . Because of these circumstances the management of the Edinburgh bible society in 1811 made a decision to stop financing the work.

Tuganov and Atalikov believed, that bought out people were slaves, either representatives of the lowest estates or children of those who had died during epidemics of cholera and plague of 1804-1805 (Tuganov. 1991. p.55-57). Only 4 persons from them were above 30

years old. Using their knowledge of age psychology, studing had age 30 years are more senior. Well knowing age psychology of the person, studying the mentality of locals,enlighted missionaries found out, that for the best education, instillation morals of the Christian, transfering of social experience (knowledge, belief of the vital purposes, rules of behaviour in a society, teaching of reading and writing), it is necessary to buy slaves of younger age.

Their experience has evidently shown, that it was possible to educate and make enlighted nine boys bought at early age - in 6-7 years. They could perfectly manage husbandry and various crafts. From 1804 to 1815 in printing house of the colony most of missionary pupils were type-setters and printers of the books published in a colony. (Tuganov. 1991. p.55). It lightened mastering of bible literary editions even more thoroughly, fixing in memory the knowledge of christianity by setting texts, made active process of thinking, promoted increase of literacy.

Well-known teacher-ethnographer, I.A.Shorova (XX century), the person masters the world directly through personal experience when he begins interaction with subjects surrounding him, learns their properties and transfers lively experience of generations in the form of knowledge, customs, rules of law. The person acquires this experience, communicating with other people (Shorov. 1987. p.16).

He claims, that social experience cannot be handed down; knowledge and labour skills are not inborn. Any external influences on the person can not bring sufficient advantage untill the person reveal his interest and activity, interact with them. Activity, dialogue, environment are very important. Language is not only means to cognize the reality , but also serves to intellectual development. The achievement of literacy of pupils depends on strong mastering grammatic and spelling material at school, especially at the initial stage of training.

In fact, it is proved, that it is easer to memorise essential and interesting things and they should influences not only mind but also feelings. From the first days in the colony mountaineers were tought reading, writing, foreign languages. In the inter-season period the school worked within 5 months as it was typically in all elementary schools in Russia, : in the end of March with the beginning of spring-field works academic year came to its end.

The elementary school in the Scottish colony opened in 1805 with arrival of the first families from Scotland. There were three children among them. For comparison we shall note, the first primary school in Stavropol opened in 1804. In 1813 of such children was trained 15

person and 9 children of a mountain origin. With 1818 all illiterate adult population learned on system of Lancaster`s mutual training that actively took root into system of education of Northern Caucasus of the Caucasian branch of the Russian Bible society, and the Scottish missionaries of colony Karras were its active executors.

The first year of training for children of a different tribe and origin was realized separately. During the second year children of the Scottish, mountain and German origin were taught together. They studied the alphabet and the Abc-book, Horologion and Psalter. Later, from the beginning of 1830, children began to train separately. In 1835, when the Scottish mission was closed, there was one primary school in Karras. Teacher and his assistant were supported by the colony due to method of self-taxation of colonists. Teaching of languages was realized by different teachers who were, first of all « teachers of religion » - missionaries, pastors of church: Alexander Paterson, John Zhik (from 1820), Librik Libih.

Russian society is benevolent and was interested in the activity of missionaries. From « Paterson`s Note » we find out, that the colony was visited by many important persons: from the general-governor up to militarians from Konstantinogorsk fortresses, and also Russian noblemen, especially those who had English governesses. They visited missionaries and those made return visit. General Davidov in 1911 even financed education « for the boy with missionaries » (Paterson. The Notes. p.35).

We should especially notice the role of mountain educators in rendering assistance for missionaries. So, one of the most kabardian enlighted man Shora Nogmov who often visited the colony, had positive influence on young mountain in their education. His liberal attitude to representatives of mission destroyed borders of misunderstanding, aversion and mistrust. He often acted in a role of the associate of missionaries (Agalikov. 1991. p.56).

Organization and realization of intellectual upbringing was lacking of subject training. So, mountaineers had a tradition to gather in a special place and listen to the storytellers, singers; so the young generation learned the art of speaking, history, native melodies.

In a colony there was a similar tradition to gather for the divine service, morning and evening prays, the sermons of " teachers of religion ». It is known, that sermons could be not only religious, but also aspects of the moral plan - the attitude to military actions in Russia and Northern Caucasus, labour cares of colonists, training of schoolboys, the attitude

to each other, love to fellow creature, relations between British and Germans ". As sermons were regular events and all inhabitants were obliged to come, it was the powerful and basic lever in education of the people of all ages in the Scottish colony.

According to « Paterson`s Notes», the author used any opportunity for making conversations with mountaineers about religion. Sometimes they refused to talk, sometimes conversations last long. This fact proves that missionaries, "hunters for humans", being true psychologist, did not use violence in the process of Christianisation . Their purpose was to arouse an aspiration to God in a person.

Admitting the role of born abilities, the Scottish missionaries understood the value of environment and education in formation of a person. Dr. Brunton got some experience from education of boy-Negro Mandanta who was educated, trained certain knowledge, labour skills, reading and writing, enriched spiritually as the European citizen.

Unfortunately, we have not found out data on textbooks that children used in a colony. But we known, that for training reading and writing there were classical samples with fragments from the bible literature: the Catechism, the New testament, the Bible, an all these in English, Arabic and Turkish languages.

The list of the books of library of Karrasa illustrates the purposes of missionaries in education of mountain people.

Laborious work of the Scottish religious mission in preaching Christian values, definitely brought its peace contribution to an ordinary life of aggressive natives. According to «Patterson`s Notes» some mountaineers in Karras stopped robberies and the larceny commited by their fellow tribesmen.

Missionaries understood, that acquaintance to world history, the life of different countries and peoples unknown to the pupils, created a clever person, able to acquire another's experience and to use it in his life.

The support in training on scientific data proves gravity and thoroughness of the Scottish missionaries in the approach to education of children and adults.

The lessons have been conducted from 1805 to the middle of XIX century in the house intended for missionary work. The question of a special building for school came up together with erection of uniform church in a colony in 1837.

The appraisal plan of educational activity can not be tracked because of absence of the documents. We believe, that it was the verbal

estimation of results of training. Teaching of mathematics was dictated by necessity, needs of industrial activity: in a printing house, and sale of vegetables, fruit, oil, milk, bread in the market in Hot Waters, tending herds, cropping grain and planting and truck farming, harvesting fruit, vegetables.

The bought slaves received also knowledge in astronomy. The educated Europeans were obviously interested in comet that was near to the Earth in 1811-1812. We find some records about it in A.Patersona's diary. They got more profound knowledge based on scientific data of the Europe, children received about the Sun, the Moon, stars, falling of meteorites. The interest to supervision woke up. Observing of heavenly bodies, children received many valuable data: on movement of heavenly bodies, studied to explain changes in the nature, to predict approach of midnight, spring, etc.

School program provided pupils with initial data on history of distribution of christianity in Europe, history of Europe, Britain, Russia.

For children of mountaineers arable land agriculture, gardening, truck farming, floriculture were something new. Scots transferred their the knowledge to young generation.

As a part of agricultural knowledge were also knowledge in meteorology. Weather always was of great importance for the peasant. Their crop depended on it more than on soil or their wok. Therefore farmers sharp-sightedly looked narrowly at weather conditions and found in them the certain laws on which defined{determined} weather of the nearest days and even for more remote terms. In view of these predictions built the agricultural activity. A.Paterson constantly kept a diary meteorological observations. With arrival of doctor F.Gaaza per 1809 this process has been put on a scientific basis. Alexander Paterson could not conduct this work without the help of children. Parameters of devices meteorologic area were written down both by his own children, and pupils of the colony.

During training children received brief data on geography. Missionaries were well-educated people, they precisely realized their presence on Northern Caucasus. On their arrival they made a map of district and sent it to Edinburgh. They had a map of hemispheres. Training bases of cartography was an indispensable condition since missionaries managed it perfectly, they conducted purposeful work in education of the followers. Pupils received information on parts of the world, oceans, the large seas and the rivers. They taught in detailed

geography of Britain, Europe, the largest cities of the world, Russia, Caucasus.

However, some children redeemed by a Shetland Society of missionaries, were not agreed with the new position, not everyone could get used to absolutely new way of life, alien speech, customs, manners of behaviour, to speak in English in every day life, to wear the European clothes. All this, undoubtedly, negatively influenced children, mastering of norms of ability to live went with difficultly.

Besides the Scottish missionaries gave the pupils absolutely new knowledge, not typical for a way of life of mountain family. In 1813 the sample for studying became the New testament in Henry Bruntona's translation into Tatar (Nogay) dialect.

All efendies spoke this dialect, that is why it was translated into this understandable for natives language.

Studying languages as means of dialogue and introducing them with other culture occupied an important place in the system of knowledge that were given in a colony: in families, in the missionary house and missionary school, in 1803 for 1835.

Teaching east languages has been dictated by the fact that Koran had been written in the Arabic language. And because of huge influence of Turkey on people of Northern Caucasus it was necessary the know Turkish.

As teaching was conducted in English, sermons and prays were read in German, every day life language also enriched their language. The teacher of Divinity understood the importance of teaching children German and Russian languages as languages of dialogue..

English and German diligence, undoubtedly, rendered positive influence on pupils, and missionaries used one of the most effective methods of education - a personal example. In particular, while reading "Paterson`s Note», we find out the strange detailed records, concerning beekeepings. Actually it is natural that the hardworking responsible person, penetrating in all subtleties of craft, here it is a portrait of Paterson which tried to impart to pupils those character traits which he possessed himself. It is not surprising, that such person aroused respect in mountaineers who always appreciated those who knows the craft that helped to survive.

Education and training of mountain children in a colony promoted expansion of their intellectual horizon, increased interest to study, getting knowledge, mastering crafts and so on.

Alongside with the typical occupations of people of Northern Caucasus, which children perceived from first years of a life in native family, they also got something new in the settlement as it was differnt life style there. They did not know about many building tools, such as axe and could not use them of course.

From the begining the purpose of Scottish missionaries on Caucasus was craft training for youngers. Mastering crafts was considered to be a source of life and vitality.

In Karras, alongside with traditional crafts, absolutely new ones developed . The fifteen crafts people brought them to the colony. Among them there were weavers, carpenters, joiners, experts of a printing house. And since 1809 German artisans from Volga region moved here forever: mechanic Iogann Martyn Gongren, tanner Christian Conrada, shoemaker Iogan Libih, potter Iogann George Engelgardt, the paper manufacturer of a cotton fabric manufacturer Ludwig Libih (GASK. F.79, 0.1, d. 1373, l.29). Without pupils it was impossible to develop any craft. Woolen manufacture was widely widespread. From a wool mountaineers manufactured clothes, footwear, carpets, headdresses, felt cloak and cloth. Girls should learn how to process wool: maceration, aeration, combing and beating. It was necessary to be able to make yarn, felt, felt cloak.

As the missionary committee had decided to give English names and surnames to all bought people.

The researcher S.Boglachev believes that the majority of them got surnames of died directors of the Edinburgh bible society. So, their got names of William Vraum and Walter Bjukenen, and James Peddi.(a temirgoevets - Adyg has been named in honour of the known figure of English church in XVIII century (Muller. The dictionary. 1962. p.1151). In our opinion, there was also another principle of giving surnames: on qualities of character so, for example, they were named: Still that means silent, quiet (the bearers of this surname live in Russia nowdays, but it is pronounced softer now- author`s comments), Grief means "sad", Abercomby means "main", Hunter, Wood.

Possibly, giving names of the British educators who had died, on the one hand, they wished these pupils to become subsequently obvious followers of affairs of missionaries, on the other hand, English names instead of Turkic showed disavowal of the Muslim world, as far as Christian names were given.

Fate of the bought people of a mountain origin in the colony was different.

In 1813 were bought: sixteen boys; seven maidens; three women; two men. Nine of them were , six died, six were stolen and withheld by Kabardians. In the same year there were seventeen 17 souls. One of the christened was married and had two children.

According to Veydenbaum (Veydenbaum. 1881. p.170-174) in 1834 were registered nine «christened mountaineers ». From mentioned above we come to conclusion that not every purchased person was indiscriminately converted to Christianity. Only those who was able to understand the bases of Christianity, had faith in it, participated in both morning and evening prayer and other ceremonies and observed all norms of Christian morals.

F.Batalii mentioned seven young natives men: Walter Bukanine (Bukanone), John (Letta) Peddy, Ioganne Abercumb, Alexander Davidson, Andrey Gunder, Ioganne Still, William Brown, lived in a colony in 1856 (Batalii. 1861. p.9).

We managed to trace the destiny of several pupils of the colony in a retrospective show. They are Bukanin, Peddy, Still, Davidson. All of them grew, were married to German maidens, inhabitants of the colony. . Their children also joined their destiny with German colonists. Nowdays seventh or eighth generation of pupils of those missionaries live in Russia. Some of them became marked people. For example, Alexander Kazem-Bek (Mirza Mamed Ali-Bekh), pupil of Astrakhan and Karras Scottish missions would become the professor-ornithologist of Kazan, and later, St.-Petersburg universities. Karachay Thomas Davidson would become a captain and serve in military authorities of Black Sea Coast (Tuganov. 1991. p.39). James Peddy would organize a brickworks in Karras having it as property of the family up to 1922 (Apuhtin. Tiflis. 1903. p. 14). Two pupils of missionaries Andrs Hey and Alexander Davidson having left for Turkey in search of happiness, decided to become agents of both England and Russia. (Philipson. 1885. p.235), but then they returned to Caucasus in Russia.

Thus we can draw following conclusions:

- Scots considered intellectual education the most important in constitute of a person;
- Skills and ability to operate with them in practice were considered as basic characteristics of intellectual education;
- Finding the important role of inheritance, they believe that everybody had ability for intellectual growth. In that way missionaries inspired pupils for studying, gave them confidence;

- The Scottish missionaries provide young generation of mountaineers all-round education.

From their personal experience pupils were convinced, that becoming proficient in sciences and skills was hard work. At the same time missionaries made use of experience of pedagogics of Scotland and Britain where there was a strong pedagogical school.

Missionaries, believing in good result of their work, paid a great atention to new conditions of pupils` life and family where the way of life was of European manners, English style, everyday language was English.

As for pedagogical training the missionary committee pinned hopes on teachers-instructors, and also members of families where children lived and were brought up.

3.4. Distribution of sanitary-and-hygienic knowledge.

Marking in general the positive work of the Scottish missionary society we should pay special attention to their distribution of medical knowledge among locals on Northern Caucasus. As we know, mission has been supplied by books on medicine, which were kept in library of missionary committee. Basing on the last experience of missionary activity in other parts of the world, the Edinburgh bible society send the missionaries who had medical education to Northern Caucasus. We know about six people in Scottish mission in Karras. In 1802 Alexander Paterson arrived among the firsts, who has heard lectures on medicine at the Edinburgh university. Later skilled doctors were sent to the mission; they are Douglas Kazi, John Rodzherson and George Blay. Ingushs did not accept missionaries of other religion, however George Blay's effective activity allowed to organize mission among Ingushs. Caucasian line commander, A.P.Yermolov appreciated their positive experience of gaining confidence of Ingushes reception of trust at Ingushs and recommended to give them some medical knowledge, which mountain people held in great repect... (CERTIFICATES. V.2.Ch. 1/648. P.478-480).

According to evidence of many European travellers across Caucasus, contemporaries of colonists, the medicine was applied by strangers in any tribe of Caucasus and without any language dialogue. According to Edmon Spenser "someone who was blessed to treat, waw surrounded by honour and respect. A doctor could be among local population unarmed and nobody would harm him" (Spenser. 1994. p.153).

In Spenser`s works we also find good advice for those who are going to travel across Caucasus. He recommended to take necessary medicines and lancets (scalpels, L.K.). According to «A. Paterson`s Note», "on the 6th of May of 1811 the druggist visited us". As required, they bought medicines in Georgievsk from military druggists («A.Paterson`s Notes. p.39).

E.Genderson, agent of the British bible society, having witnessed using of medicines by missionary Blay in 1821, writes: «One day when he rubbed ointment into patient`s leg, that man exclaimed: « Where is he from? And who am I, since he takes care of me?». Genderson draws conclusion: « here is the influence of kindness, and it can even win hearts of savages and barbarians » (Henderson. 1826. P.420)

Most of all enlightened Europeans were afraid of epidemics: in this case mission could be lost. As the Europe had already suffered from epidemics of plague; A.Paterson defines it as severe penalty upon all mankind. It was necessary to know about precautionary measures, as it is called now preventive health care. As the result of these measures in 1804-1806, 1808 Northern Caucasus escaped plague.

In history of a colony it was claimed, that ignorance of elementary hygiene has ruined almost all local population of mountain settlement Karras in those years. We thought the same way. But due to «Missionary Paterson`s Notes» stored in Pyatigorsk study of local lore museum, and their translation it became possible to disprove some inaccurate information. That was true that law from January 7th, 1804, concerning plagues worked in settlement Karras also. In 1804 all large Kabarda was in epidemic`s arms. According to missionary Glenn, the huge army from Kuban that was at a brigandish campaign across steppes of the Caucasian province, having approached borders of Pyatigorie, being afraid of infection, has not risked to go to the area. So Scottish mission and settlement Karras has been saved from devastation and slaveries.

Epidemic of a plague which has flashed in 1806 has carried away lives of 292 inhabitants of capital of province, Georgievsk (usual death rate was of 50 souls in a year). During this epidemic inhabitants of Karras have been saved due to carrying-out all precautions recommended by missionaries. Europeans knew measures of preventive maintenance and it often helped: «.. .they constantly smoked tobacco, smelt vinegar, washed hands with it and wore the linen impregnated with wood oil» (Shablovskiy. 1914. p.38).

According to the diary of A.Patersona we know about raging epidemic in Karras in 1811 only.: «the 6th of August: The plague extends on Kuban, and they say it is already in many settlements in Kabarda. The 9th of August: the plague, as it is said, begins in Georgia." And in two

months "The 2nd of October - We have heard tonight, that three had died from plague in the Karras", "the 8th of October - we have heard tonight, that two persons had died today in Karras and additional 3 guards from 3 cossacks was sent to village». And the note from February, 27th, 1812 contains the information about other reason of death of one of brothers, owners of settlement Karras: « I have heard this afternoon about death of Kazi-Ismail. Kabardians were very upset. He died from hemoptysis.» (Paterson`s Note.p.58-59).

The Katti-geray, one of brothers Gerays of Karras was rescueed from death that year by Scottish missionaries. Despite of quarantine at entrance in a colony (an interdiction of an entrance and an exit), in the hardest condition he reached last empty dwelling in Mission. So he stayed there, was nursed and saved. He adopted Christianity, then he was sent to Edinburgh where he graduated from high spiritual school. Later returned to Crimea and organized Christian Mission in Bakhchisarai (Blumhart. 1863. Till. p.248).

However, despite of all these precautions, in 1804 there was a cemetery where for all years existence of mission 8 missionaries had been buried, among them 8 women and some children of the Scottish origin. It is impossible to count children due to lack of information.

At view of the old already closed cemetery of settlement Inozemtsevo, in the beginning of 1997 regional specialists of Pyatigorsk found the reverse stone plates on tombs of Scottish missionaries. There are some inscriptions on these gravestones. Here are some epitaphs on A.Patersona's gravestone:

« Here rests the (Earthly Remain Alexander Paterson / The 1 Missioner Who / came here from schof / Land from the missionary Society may 1802 born in Edendurgh/October the 1779/died in Karras February 1844 ».

There is Paterson`s family crypt on a barrow in the uppermost part of a cemetery, where 3 gravestone plates above tombs of members of family were found. The tradition to bury died people in stone crypts was brought by missionaries from their native land - Scotland. It was the first cemetery arranged according to European customs and for today it is the unique material evidence of once existed Scottish colony on Northern Caucasus. The arrangement of cemetery on distance of one verst on a high barrow that points to high sanitary culture of missionaries.

The initial reason of death in 1804 were the illnesses because of distant moving, and also because of bacteria of a dysentery infected boards in houses of settlement Karras where missionaries was primarily placed (Glen. 1823. P.53). According to missionaries, adysentery,

malaria (dropsy), smallpox and consumption were the most dangerous and traditional illnesses on Northern Caucasus, in area of Piatigoria.

From the "Certificate" issued in 1827 to Alexander Paterson`s daughter Genriette Emily (was born in 1815), who was going to study in other cities, we known, that «In September of the same year Nikita Sukharev, staff-doctor collegiate assessor, in Suzdal infantry regiment quartered in Konstantinopol fortresse, inoculated the cow-pox to her both hands and it was successful (1815 - L.K.) and in April, 1822 she was inoculated for measles» (PKM. O.f. N 20995).

From the first days the colony had excellent potable water, stream sprang from originating in mountain Beshtau. In 1810 because of increasing of population of colony in order to protect water from pollution, inhabitants of the Scottish colony constructed a waterpipe with wooden trenches, and also the tank in the central street and organized round-the-clock watch at it. From the middle of 50th years of XIX century they built watchtower due to means of society of the colony. In it we can see traditional sanitary culture of British people, and Germans. Besides the tank was important for fire extinguishing as the majority of houses were wooden till 1813.

Due to this document it becomes obvious, that missionaries of the Scottish colony took care of health of their own children and all purchased slaves, fixed dates of inoculations, children's infectious diseases. All these confirms medical culture of members of Mission and their work for sanitary hygiene.

In 1823 A.P. Neliubin, the doctor of medicine, the academician of the Academy of sciences of Russia informs, that « in a colony they are vaccinated against cow-pox to all newborns and despite of the frequent relations with neighbour's Tatar settlements children never receive natural smallpox» (Heliubin. 1825. p. 176).

From «Missionar A.Patterson`s Notes» dated by August, 6th, 1811 we found out that « the colony was visited by doctor Krayton. He has brought a bunch of thermometers». Probably, they were medical thermometers. They intended not only for colonists, but also for their distribution in the environment of the native population. If it was necessary to render medical aid, missionaries visiting settlements of Northern Caucasus, used thermometers apart from medicines . Among local population there was no public health service, except for midwives and folk healers.

Thus, missionaries of Scottish colony Karras spreaded sanitary-and-hygienic and medical knowledge among natives and provided them specific medical care.

3.5. The contribution of missionaries to studying Northern Caucasus. "The Notes" by A.Paterson.

In order to get positive results in propagation of christianity on Northern Caucasus it was necessary for missionaries of the Edinburgh bible society to study languages of local people with the purpose of overcoming of barriers in dialogue, know their customs and traditions.

Among those who the first learned languages was head of mission, Henry Brunton. Probably, he developed methodical recommendations for intensive learning of languages: Nogay, Kabardian, Abasin as it was necessary for newly arrived to study them quickly and they also had to learn Arabian language - language of Koran. Not surprisingly, Scots chose such location where representatives of three language groups lived. The knowledge of languages of natives gave an opportunity to communicate in many places of Northern Caucasus without a language barrier.

James Gallovay had a good command of Nogay, Kabardian, Abasin. He arrived to Karras in 1804 and remained in Russia for all his life. It is known that he was the translator from English into local languages for V. Glenn, E.Einhvald, E.Genderson.

The significant contribution to linguistics are printed works of Henry Brunton`s translations of the New testament from Latin into Tatar (Nogay) and Charles Frezer's dialects into Kirghiz (Kazakh) (1818). George Blay created the first alphabet of Ingush language.(1821).

Traditional norm{rate} of an epoch of Education of the Western Europe was conducting Diaries, memoirs,notes were traditional genres in the age of Enlightenment of West Europe in XVIII century.

All Scottish missionaries on Northern Caucasus also write in these genres. Nowdays we know such works as James Gallovay's Diary, A.Paterson's Note, and also the monographic edition « Glen William The Re. Missionary Journal of a Tour from Astrachan to Karass, north of the Mountains of Caucasus » (1823) William Glenn use to visit Karras many times. In 1816 he spent winter there, in 1821 - two months, all other trips were brief. It left us the detailed description of life and work of Mission.

Missionar A.Paterson`s study of Northern Caucasus is worth being enlightened in more details.

Alexander Paterson (1779-1844) - « the spiritual missionary from free foreigners of the Great Britain of city of Edinburgh, arrived to Russia in 1802 as evangelic preacher, the member of the Scottish spiritual

missionary society, senior member of Authority of Scottish colony of the Caucasian area of Georgievsk uyezd settled at mountains Beshtovyh»

In the end of 1801 by the decision of Edinburgh bible society Alexander Paterson together with Henry Bruntonom goes to Russia, Northern Caucasus.

From the first days Alexander Paterson has been appointed procurator of colony, in 1805 he was elected as assistant of foreman (deputy - L.K.). The document made by Edinburg bible society in order to sent it to Russia, says, that he goes as the assistant of the head of Mission on economic questions (PGIA. F.383, o.29, d.186, l.12). From the same work we ascertained the Paterson`s education: he took a medical course in Edinburgh University.

Similar record in the document about arrived Alexander Paterson entitles to assume, that either he had no time to finish medical department, or has been specially sent by management of the Edinburgh bible society in order to prepare for the missionary trip to Northern Caucasus.

He arrived to Russia in the age of 23. Caucasus became his second native land, he had lived there 42 years. For 25 years, since April, 1813 he had been the foreman of the Scottish colony. He died when he was 65. His ashes lies in old cemetery of settlement Inozemtsevo.

Alexander Paterson has attained due respect pro vita, as he was well-educated, wise man, but at the same time he was a man of principle, deeply devoted to missionary`s work. In the retrospect of time, from many evidence it is possible to conclude, that he was a man of action. He experienced favor and respect, full indifference and full aversion of authorities from management of the Edinburgh bible society, and more loyal attitude of the Caucasian heads.

In a restless life of a colony competent clerical work played important role. The plenty of documents in archive of the country, Certificates of Caucasian archaeographic commissions emphasizesed Alexander Patersona's partial attitude to destiny of Mission and Scottish colony.

The quality of the documents made by him is characterized by the high level of education, erudition, superfine knowledge of case; letters, reports, letters of inquiry, returns, information to the Ministry of Internal Affairs of Russia, the ministry of foreign confessions, Caucasian civil and military authorities.

He had a streak of scrupulousness, accuracy in execution, organised nature. With all these he won an image of the respectable official who is watching affairs of the colony, and besides the organizer of many affairs. He stored the documentation in small forged chest, keeping papers in apple-pie order. As soon as he had retired from activity of colony left he passed the key to the successor. Documents were kept in English and Russian languages. Among the first Scots of colony Karras Brunton and Paterson had to study Russian.

In a greater degree than Brunton, Paterson was obliged to arrange accomodation for newly arrived missionaries, handicraftsmen and Germans-colonists. It was a big problem to get stone, and also wood which was delivered to area of the Caucasian Mineral Waters from Astrakhan.

As example we shall note, that the house for Brunton «of six chambers», wooden, with a straw roof would be constructed no sooner than in 1807.

The first and second group arrived in 1802 and 1803 lived in guest houses (saklias) of the settlement Karras, belonged Kati-Geray. The fastest to build and warmest was a dugout.

The adobes for Gallovay and Paterson would be built in 1811. The roofs of houses were straw till the 40s of XIX century. We can see such roofs in M. Y.Lermontov's drawing.

Also Paterson had to organize German colonists` life, arriving from the Volga region, settle their affairs.

Caring of moral innocence of newly arrived Germans, he embarked to preach in German as it was accepted in Germany till 1823 (Shnurr. 1978. p. 189). The first assistant of foreman was the first teacher in the colony for German children until «risterlehrer» has been sent that would happen at the time of arrival of the pastor in 1823.

By avocation Alexander Paterson was « the spiritual missionary » or as he called himself and the colleagues, - « the father of religion ». He devoted the most part of his life to missionary activity. He made a lot of dangerous tours of Nothern Caucasus. And, during trips he went unarmed without an escort, as well as the majority of the Scottish missionaries. He was violent and self-sacrificing in achievement of the purpose. As for divine service, A.Paterson was strict and consecutive. Scots, as well as Tatars who accepted christianity, Kabardians and Germans who had adjoined them, were Presbyterians. (Frakman. 1881. p.170-174). In 1835 there was a split in the Scottish church between Maderates and Evangelical . Karras Scots and their supporters stuck to

evangelism which excluded patronage of the government in church`s affairs. This feature, as result of struggle for principles, distinguished colony Karras from all other Protestant communities. In 1835 A.Paterson established separate divine service, vestry and cash department. With time, when And. Paterson retired from missionary activity, large majority of German colonists won all questions (Frakman).

Alexander Paterson left his post « deeply grieving about a new policy of the colony, devoting last days of his lives to settlement of future of his children and composing the notes about peripetias of struggle for independence of the Scottish church management ».

For a long period the population in a colony had been diveded into Schotlen and Colonisten; for example member of civil council and vestry were selected every three year from among Scots (they were descendants of the turned Kabardians) and Germans.

All his travels Paterson described in «The Notes» and mapped them on his map of Northern Caucasus. The analysis of «The Notes» testifies about Alexander Paterson's aspiration to study tribes of Northern Caucasus, their life, culture, creed. Being on trips across Caucasus, he orientated himself by Kuban, Terek, Caucasus Mountain Range, mountain Beshtau. All geographic names were mapped with a pencil, (total 70, among them 35 bear the names of tribes who lived in the region.

For newcomers to Northern Caucasus, Karras Scottish missionaries were objective informants about peoples of Northern Caucasus. Paterson drew historical sources about tribes of Caucasus from already published books about Russia. The attorney of Scottish mission in Saint-Petersburg, most likely, supplied missionaries with editions, made extracts from published works. Result of his studying of Northern Caucasus is " The Notes".

«Missionar A.Patterson`s Notes» is a manuscript in English, consisting of 79 pages. It includes diary notes day after day within two years (1811-1812) on 8 pages. Meteorological observations were made with four parameters: the temperature of air, direction of wind, level of atmospheric pressure, deposits; all this is on 12 pages. In it there is the catalogue of the books belonging library in Karras which was under stewardship of Mr. Alexander Paterson appointed by missionary committee.

The most part is the notes itself, put down in a writing-book either on fresh traces of events, or on the memoirs covering his trips across the territory from 1807 to 1826. On the inner sides of the title and last leaf of

cover there is map of Northern Caucasus made by the author of the manuscript. Inscriptions on the map were made by a pencil in different directions, that, in our opinion, confirms that it has been made in field as for convenience it has been folded four times and filled in a tablet.

Out of 27 missionaries only three remained to live in Russia: D.Gallavay, J.Brunton (Henry Brunton`s son) and A.Paterson. In 1828 for 25 years of his activity on organization of colony A.Paterson was rewarded with hereditary possession of the lands of one thousand dessiatinas area and he was also awarded with ranks of nobleman.

Having lived more than 40 years in Russia, Paterson left unique data about activity of the Scottish mission: about a circle of contats of colonists, their educational and economic activities that was valuable data base for this author's research. However, we can find neither the low-key style, nor logical communication of events. Their value is in something different. It is in direct perception, singularity of material, in eyewitness` personal interpretation of some historical events, carefully collected data during travelling across Northern Caucasus which the author made with the purpose of studying of district and peoples living in these territories, their creeds, occupations, way of life, language, culture, settlement and mutual interaction.

The comparatively-typological method applied for analysis «The Notes» confirms the authenticity of the information, that enhances professional history, geography, toponymics culture of people of Northern Caucasus researches.

A.Paterson, accumulating and systematizing knowledge of Northern Caucasus, draws the reader`s attention that earlier the published data (till 1790, before joining Anapa to Russia), is incorrect, in particular, settlement and mutual interaction of peoples of Northern Caucasus.

The basic information in «The Notes» can be divided into historical, geographical, ethnographic and others.

Let's take up geographical, historical data creed of different people.

Geography of Northern Caucasus. Missionaries understood, that for Christianization it is necessary to settle in foreign country, to become good guys for neighbours- mountaineers, to gain confidence of authorities. Therefore they had started systematic studying of the country, and Caucasus in particular, having begun studying it from geography of the district, where they were going to live for years.

From the first pages of «The Notes» the readers see over the detailed description of aul Karras where missionaries as visitors used to live for the first time. Sources of fine water are mentioned, settlement of different people are described: Abasins, Kabardians, Tatars (Nogay - L.K.). Paterson also had found out an origin of the name of settlement Karras (p.4).

It is natural, that the surrounding district - Pyatigoria - also has not been passed over. Paterson consulted even in works of such historian of an antiquity, as Ptolomey: « Between Podkumok and Kuma there is a group of mountains - Mashuk... and Beshtau (five mountains). It is supposed, that these are Ptolomey`s Epical mountains». Paterson describes and maps mineral mineral springs : «There are well-known carbonic hot baths on south side Mashuk» (C.7).

Naturally, such remarkable mountains of the Caucasian Range as Elbrus and Kazbek, had made indelible impression on missionaries with its sublimity and an eternal snow.

At the description of these mountains Patersons refers to researches of modern Russian scientists Parrot and Vikentiy Vishnevskiy, who in the first third of XIX century visited Caucasus with the purpose of definition of geographical position of the most important posts and descriptions of the nature of Caucasus: «Nature of Caucasus is presented on a small piece of land: various climatic zones from the fallen asleep water from frozen to mild climate of the upper lands of Italy » (p.8-9).

Rivers, streams, lakes: nothing escaped a curious look of the researcher as how can see him on pages of «The Notes». « The river Kuban... is wide border between Russian and Kuban peoples "." On the upper parts the coast is high, and it flows to narrow coast in some parts, but in other places it (Kuban - L.K.) is broad only on wide coast and also it is not navigable... except for small boats. In summertime when it is deep because of thawing snows in mountains... it verflows its coast... » (p.75,74.) « During travel the attention should be given to sleeves of the numerous rivers and streams which originate in mountains, and strong rains often increase their depth, current of the different rivers and streams is fast, they punch deep channels, seldom or never overflow banks. Lakes are rare on Caucasus, Paterson is interested in them in context of salt-making process - the important subject of export-import trade of the Caucasian territory: in the neighbourhood (Nogays on the river Tohtamysh - L.K.) there is a big salty lake to the north , its salt very weak and smells bad, it is not suitable for cattle. In their (Karabulah -

L.K.) and Ingushs demesne there is a salty lake, salt very strong, it gives 2 measures of good salt annually » (p.41).

Travelling across Caucasus, Paterson writes down data on a direction and a condition of roads, especially in mountains and through passes. Here is description of modern Military-Georgian road: « Ancient mention..., that near Kazbek till now there is unique way from Russia to Georgia, and that is dangerous and problem, only brave ones risk to climb mountains and to go down. Occasionally in a year it is considered, that pass is not so impossible..., stones and huge rocks cannot be erased from one's. Usually every year, and it happend twice in November of 1826, roads had blocked avalanches for a few weeks, and travellers ended up covered by snow. In such cases the government had the pioneers (rescuers - L.K.), settling down in Vladikavkaz. (p.6) In fact, by the order of commander of Caucasian line, A.P.Yermolov special group (troop) was established for rescue people, passing the Military-Georgian road, and also during landslides and avalanching».

The author of "The Notes" describes roads with much fidelity, and draws very important conclusion why Northern Caucasus is so restless, despite of sovereignty of Russia here for more than forty years: «Only inaccessibility of mountains makes the mountain population so such impudent and skilful robbers. Nonpunishable for robberies, they laugh at threats and feeble efforts of their powerful enemy ». He writes, that « there are a lot of places in mountains which are inaccessible even for mountaineers, so many of them wander on mountains, but few with a definite purpose ».

However, there are many excellent roads in foothills which take place on wood and fruit areas. These areas are an excellent place in the middle of summer for cattle overlanding to mountain areas.

"The Notes" by A.Paterson is characterize by carefulness of the geographical description of the district. So, he precisely specifies, that it is a lot of rivers and rivulets flow from mountains, and names them: Kuban, Kuma, Podkumok, Malka, Terek and many others. He is accurate describing a lay of land which « consists of rises and hollows, fertile plains and valleys » (p.6).

He reveals secrets of travelling across Northwest Caucasus which mountains are covered by good woods and are occupied by many tribes living in safety.

In some places across Kuban it is necessary to remember about danger which traps the traveller as a wrong step on a narrow track threatens with death in a precipice.

He also describes the road to Karachay who live on northern side of Elbrus. Their land has one typical pass highly in mountains, that is only way to reach them, and further to Swans.

Various Tatar (Nogay) tribes moved from Anapa to small Zelenchuk near rises of Kuban, the lands between Kuban and mountains, but some of them moved in 1791 to other side of the Sea of Azov, anothers voluntary obeyed to Russia and located on Kuma and nearby Beshtau, the thirds continued a nomadic life across all area, in particular, across settlements Laba, Urup.

Details on the basic occupations of Nogays are important. They kept a significant amount of goats, sheeps and beeveses. Their basic grain culture was millet. It is curious, that they kept the sheeps in flocks, and the cattle in folds. They live in tilt carts. It was the only people who lived on the other side of Kuban in tilt carts while all other mountain tribes lived in houses, mostly wicker, few lived in wooden and less people lived in stone houses. (Paterson. The Notes. p.33).

A.Paterson in his «The Notes» tells about the types of transport which were used everywhere by Tatars of all province - araba carts. The rare European traveller did not pay attention to Tatar araba carts. But knowledge up to a subtlety of greasing of wheels, two-wheel and four-wheel araba carts and their time of existence on Northern Caucasus is peculiar to very observant person as A.Paterson was. It awards it with bright epithets: « Ancient grumble of creaking wheels », «... creaking awful noise can be heard far away», «.. unbearable noise ». He explains the reasons of such noise: it depends on greasing of wheels, and greasing consisted of ashes of the burnt straw mixed with tallow, but it happens, that a few days they go without greasing. They yoked a pair of oxes in two-wheel araba carts.

In 1782 CrimeanTatatrs took with them from Crimea four-wheel araba carts which were leaded by three or four bulls. The author shares impressions from the trip: «They are very spacious, in one of such I travelled from Nakhichevan on Pereskop in 1816 ». In «The notes» Alexander Paterson describes his supervision over movement of Kalmyk Tatars (Kalmyks) in tilt and araba carts. It finds them very fast and convenient type of transport for nomadic people who cover far distances in searches of the best pastures. « About the middle of day they have chosen a place to rest and less than in an hour have removed their tilt carts; and the camp is fixed, and all till the evening everybody were in it as if they had lived there for years.» (p.33).

Paterson precisely names a residence of Tatars (Nogays) and after the twentieth of XIX century who had remained on the river Kuma and in Beshtau area till now. Those who lived on the river Dzheguta, located on the small river Tohtamysh.

Mountaineers made the original secret roads known only for them in mountains: «They invented zigzag roads which has been settled well, but the stranger would not find them without a guide... For this reason even lived nearby Tatars had to take guides... ".

"... They (Abadzehs - L.K.) invented ways of construction of roads across-country terrain through woods which were known only for them, and in danger the significant amount of people can be assembled for protection. The stranger would easily be lost in these roads, therefore even living nerby Tatars and Circassians would not venture to get them without Abadzehs as guide» (p.10).

Paterson also describes another pass in mountains (probably, through Maruhsky pass - L.K.) in Karachay: «... it is necessary to be always mindful of the danger that traps the traveller as wrong step on a narrow track threatens with death in a precipice » (p.37). Paterson had suffered in full intricacy and danger of this way: in 1807 he tried to pass alone with a guide through pass from Krachay to Svanetiya. His campaign ended in failure because of suddenly snowfalls that made the missionary return though he provide himself with clothes, footwear of natives.

It is interesting to note, that Paterson describes footwear of mountaineers, made to secure them on abrupt slopes and to prevent sliding on bare rocks: « They (Ubykh - L.K.) wear leather sandals sewn by slices of a leather to a sole.. ». «... Karachais are very skilful in sewing the footwear from a leather, and it is often decorated by peaked slices of metal... ». The similar footwear - chabyry - fighting against sliding on abrupt slopes and paths. It was very popular among many mountaineers (Karachai, Osset, Chechens, Ingushs, Svan, Hevsury) (p.27).

Describing tribes and groups of people living on Caucasus, Paterson gives very exact geographical description of location of their grounds and settlements, based both on data of modern researchers, and personal observations during his travels.

Materials on the history of Northern Caucasus, collected by A.Patersonom, are really interesting.

From ancient times Caucasus was arena of political strike for spheres of influence, since antique times and up to nowdays.

Missionaries took an interest in historical events on Caucasus both state, and local scales.

From books on history that were in Karras library, Paterson was conversant with antique history of the Caucasian territory: « In the Western part of the Caucasian mountains there were mountains Suramskie, named so by locals". On August, 10th, 1811 Paterson records in his diary: «We were informed, that Turks have killed the majority of beys in Egypt ». This record tells us about the death of the Mameluke sultans of Egypt, one of which dynasties has been based by natives from the Caucasus. Thus, a variety of the information connected with the Caucasus, was not mere curiosity from missionaries, but a purposeful collection of information which helped foreigners to comprehend a history of the Caucasian people to understand features of a national character of mountaineers (p.38-39).

The ancient historical documents relating about the Caucasus, interested missionaries not less than the researches of a modern scientists. So, for example,a detailed history of the Kumyk settlement Enderi played the important role on the Caucasus, Paterson has took from the stories of the kabardian educator Shory Nogmova who, possibly, has acquainted missionaries with « Derbent-Nama » - the medieval chronicle as in the description of hereditary possession of the Kumyk princes Andrew Paterson refers on « The history of Derbent » (p.68).

Modern to missionaries the history of the Caucasian region and its tribes takes a solid part of Paterson's notes. Among the most significant historical events to which he pays a special attention, it is necessary to mention the history of a fortress Anapa which at that time was a bone of contention in the never-ending military dispute between Russia and Turkey. Paterson characterizes Anapa as « an exclusively fertile place "." Based by Turks, the fortress is a refuge of the turkish Pasha ». Besides that is the fortress strengthened in the military attitude, « a greater trade occurs in Anapa, and slaves, a horn, oil, honey, wax, a leather and felt are exported. Flax, a clap, clothes, salt, silk » is imported. In Anapa there is also a port where « cargoes unload by means of boats and steverdore barges. It is a shopping center for the Kuban population ». Further Paterson emphasizes: « Through Anapa Turkey conducted a continuous correspondence with the Circassians and supported them in fulfilment of attacks and burglarious campaigns to Georgia and the Russian settlements on the Line, to other tribes lived under protection of Russia » (p.11).

Turkey through the spies and emissaries constantly incited mountaineers to revolts against the Russian influence on the Caucasus. Paterson was a sign with corrupting influence of the Islamic fanatic sheik Mansur (1750) who « has begun a religious association of various mountain tribes against Russia ». The negative influence of this fanatic is marked by many political and military figures of that time. Instigation to disobedience of the Russian authority always came to a sad end for both: for mountaineers, and for the Russian armies (p.65).

Paterson describes one of such cases made a burdensome impression on the missionaries: « In 1825 they (the Russian armies) had a skirmish with Aksay and Chechens because of the hypocritical imam » (p.67). This event was detaily described by the Commander of the Caucasusian Line A.P.Yermolov. In his ‘’Notes”he write: « Soon I have received news, that the Chechens leaded by a false prophet.... Have attacked on Amir-Adziyurtski post and have burnt it » (Yermolov. 1991. p.409). The general-lieutenant Lisanevich, having learned about what had happened, has collected strong group of armies, has crushed rebels and inhabitants of Aksay who knew about a preparing attack and didn’t warned about it the Russian command, tried to redress a wrong, asked for mercy. During the trial Lisanevich has offended mountaineers despite of the general-major Grekov’s warnings and hasn’t undertaken any safety measures. One of rebels has rushed with a dagger to Lisanevich, « has put it a fatal wound in a stomach. » (Yermolov. 1991. p.412). Then has rushed to Grekov and has killed him too. In revenge almost all rebels have been exterminated.

The condition of constant hostility involved in its circle the militarian, cossacks, and the civilians.

Paterson describes an attack of the Transkuban tribes on the settlement Kruglolesskoe in 1823.: «... The army has got across the river Kuban and has took away in slavery the majority of the Russian population of Kruglolesskoe, in the Stavropol region ». In his turn A.P.Yermolov, in detail describes a chase of robbers: «. it was lost a lot of settlers, it were killed and drowned more than 150 the Transkuban peoples crossing a river by ferry, it were returned back no more than 100 captured settlers, all herds were returned since they didn’t have time to cross the river by ferry » (Yermolov. 1991. p.385-386).

The cossacks had directly participated in retaliatory expeditions against gangster robberies of mountaineers and in protection of peace settlements on the Caucasian Line.

Paterson describes on a few pages the role of cossacks in protection of the Russian borders and support of a proper order in territories where the Caucasian tribes had lived-the Russian subjects. « From the point of view of safety on the new fortified Line Peter the Great in 1718 and 1722 has moved the cossacks from Don and has settled them in villages between Mozdok and Kizlyar. The cossacks began to be called Grebenskiy. ». On the western Caucasus Paterson marks Ekaterinodar, as a stronghold of the Black Sea cossacks: «... Their main city became Ekaterinodar, located on the Kuban river... When in 1816 I have visited it, there weren't any poor houses, and some buildings were under construction. The Cathedral was... a building constructed on canons of the Russian church, also had a lot of bells. It was similar to a fortress. From the Black Sea cossacks it was possible to recruit about 500 people » (on the same pages.p.65,73).

In detail Paterson describes the fortresses on the Line, their role in protection of the civilians and the attitude of mountaineers to construction of Russian fortifications: « Fortresses of the Black Sea cossacks were protection against gangs of robbers ». «... Construction of a new Line of fortifications on this river in 1822 has forced the majority of them (independent Chechens – L.K.) to leave for mountains and has created a hostility regarding to construction of fortresses. They continue to make incursions on territory.. » (on the same page .63,65).

So, near settlement Andrew- modern Andrey-aul - A.P.Yermolov in 1819 has constructed a fortress Sudden to put a stop to forays of the Dagestan mountaineers. As well as Paterson, Yermolov understood the importance Andrew for Russia: « the City Andrew is a market town and with time it can bring a greater benefits » (Yermolov. 1991.p.286).

Paterson emphasizes: « The crowds of different nationalities visit it (Andrew-L.K.) on affairs of trade, it would be a good occasion for the statement of Russia. The help and support would be rendered by the government » (on the same page.70). Paterson thinks as the statesman, seeing a real opportunities for Russia to strengthen the influence on the Caucasus. A.P.Yermolov in his report to emperor writes: «... I find necessary organization of a fortress at village Andrey (Andrew – L.K.) which, having made the rich barging, satisfies all necessary needs of mountaineers, and that these peoples with the time, without using the weapon will be depend on their needs only » (Yermolov, 1991. p.321).

The missionary A.Paterson's notes - as reflection of a real situation in the spread of Christianity. « We can't find in the history

examples when one religion has replaced another in the pure state, without adopting something from the previous one; always the new religion takes roots on an old religion, and preachers of a new system are compelled to be reconciled with similar mixture from political reasons to not frighten the population which didn't inclined to perceive an innovation at once.

Somebody who will closely track development of Christianity, will see, that it changed in one thousands ways, despite of a seeming orthodoxy, and each nationality added to it their own ancient holidays, ancient ceremonies and a mention of ancient cults » (Belyev 1900. p.11).

In the description of mountaineer tribes Paterson pays a special attention to their religious beliefs and ascertains, basically, presence of vestiges of Christianity in a mix with Pagan rites, and this uncertainty grows in religious representations of mountaineers. It is the unique full analysis of researchers of the Northern Caucasus of the first third of XIX century. Paterson worries, that soon the rests of Christianity will give up the place to the coming religion of Mahommedan. So, in the description of Svanov, Paterson writes: «.. They are compelled to protect themselves from all Mohammedan neighbours and keep their Christian names.» (p.49).

In the diary parts of the investigated document there is an interesting, though a brief Paterson's postscript about somebody (the chief-L.K.) who in ruins of a Christian temple leads the life of hermit, supervises over a community of people which like Christians fast twice a year (in the spring and in the autumn), and the chief carries out function of a pagan priest; they sacrifice sheeps, and the skin of a sacrificial animal belongs to person who making a sacrifice (p.56).

Some mountaineers « have kept a part of concepts about a fast and abstention from a meat food and gluttony » (p.54). The similar ridiculous ceremonies,an essence of which it was not clear for them, made so-called decanozes, the native clergy who didn't have any basic concepts about the Christian religion. Paterson's observation reminds the similar descriptions of other foreign authors studying the Caucasus, for example, Joan de Bess, Tebu de Marini (XIX century). The last one has made a very true conclusion from his observation: « Studying closely the character of these ceremonies, it is easy to learn pagan rites and a weak concept about the Christian sacraments which, being are mixed with each other, form an original religious cult, a product of ignorance of these people » (The Adyges 1974. p.306).

Paterson has ranked many mountain tribes as people pacticing the Christianity, but this belief was badly known for it, and they only named themselves the Christians. It seems that, in the Northern Caucasus there were a favorable conditions for the spread of Christianity among the local population, considering presence of vestiges of the Christian times during a domination of Byzantium. Probably, it also has inspired the Scottish missionaries on activization of their activity among mountaineers.

He pays attention to the Christian belief which fading away and arrival instead of it the Mahommedan faith. Describing ways with which the Mahommedan faith wins its positions, he mentions adoption by tribes each other customs, clothes and together with them religions, by means of mixed marriages, a violent spread of Muslim under threat of destruction (the description of capture the settlement Andrew by Arabs which owner - « the Mongolian prince » has been compelled to accept the Mohammedan faith to reserve their possession), and, at last, the religious propagation arranged by Turkey with the purpose of the spread of an Islam among the Caucasian mountaineers for strengthening of its positions on the Caucasus (the description of activity of the Islamic fanatic - the preacher of sheikh Mansura) (p 68).

Paterson gives a big attention to a negative influence of Turkey on the mountain people. It is known, that Turkey through their emissaries and spies supported with mountaineers a continuous communication, inciting « them in fulfilment of attacks and extortionate campaigns in.. .Georgia and the Russian settlements on the Line, and to other people lived under protection of Russia. Every year people were killed, and stolen for sale in Konstantinople and in Anatoly, even cossacks and the soldier when they came across on the roads. The Turks hold in captivity even a pregnant women till a birth of children, claimimg, that it is done « under a pretext of strengthening faith people. » But Paterson understood, that it is only a hypocritical pretext, actually the purpose of Turkey was «support... Robbers in opposition of Russia and association with them and enemies of Russia against Christians » (p. 12).

Unfortunately, it is necessary to ascertain, that the Islam had a greater success on the Caucasus, than Christianity, and A.Djachkov-Tarasov, studying a problem of Christianization in Abadzehiya in the middle of XIX century comes to the conclusion: «...The Mohammedan faith was after the Abadzehian’s own hearts as the militant religion gave full open space to aggressive bents of the Abadzehians. » (The Caucasus. 1903.p.3).

It is natural, that in such complex circumstances the missionaries, having wished to make even a small success in their activity, should be correctly prepared for the work with already became stronger the Muslim beginnings in the Caucasus. The missionaries should be able by means of theological arguments and logic reasons to convince mountaineers in the false belief selected by them and to be « simultaneously apostles of true and preachers of love » (Holtz.1893.p.123).

The Scottish missionaries have arrived to the Caucasus, having armed with knowledge of world religions. A The list of books in «The Notes» which were in the library speaks for itself.(p.66,78). The New Testament for missionaries was the guide to action.

The missionaries understood, that Christianization of the mountaineer tribes, first of all, assumes the spread of the Christian culture. Therefore they were especially interested in traditions and customs of mountaineer tribes which directly were connected with their beliefs. Paterson, observing these customs, in particular, the use by mountaineers pork in their food, came to conclusion, that « they were not mohammedans since it's well-known, that mohammedans neither hold, nor ate pork » (p.21).

«They (ubykhs – L.K.) hold a big herds of pigs... This is one more proof, that they were not mohammedans » (p.24).

These observations confirm that fact, that these mountaineers still worshipped to the pagan gods, not realizing other difference between an Islam and Christianity, except for that, that one belief forbids to eat pork, and another encourages.

Describing an Armenian aul Gyaur-Habl on the river White, near at its confluence of Kuban; Paterson notices, that « this tribe (Armenians – L.K.) has appeared here as a result of resettlement from the Crimea together with Tatars... They have adopted customs and clothes of the neighbours (Abadzehians-L.K). It is logical to assume, that they knew the language very well which was necessary for dialogue with the next tribes, and together with language, for certain, have adopted also religious customs of neighbours (p.24).

In the same way Paterson describes practically all tribes, especially those which he has visited personally: «... They (hamushevtz-L.K.) have been converted to Christianity ». About the Nogays, wandering on steppe: « The stranger passing by, would name their mohammedans constantly living in the covered wagons. » (p36).

Studying a life and customs of mountaineers, Paterson has paid attention to existence in the mountaineer environment of the customs

contradicting Christian morals,and this first of all, a trade in slaves and capture of hostages with the purpose of ransom. It's easy to imagine, what kind of impression was made on the well-educated Christian missionary such customs of mountain pagans.

In such complex conditions it were necessary the highest preparation of missionaries and creation of conditions for the preaching. In the description of activity of Russian missionary society ''The Ossetian Spiritual Commission''(1752) Paterson writes, that « process of convertion to (the Ortodox Christianity-L.K.) went slowly. The fatal behaviour of one of Russian caused murder of a few new converts and a burst of anger among the Digortzev''(p.54).

About the similar reason and Johann Blaramberg writes in 1830: «... To succeed in these plans (a christening of mountaineers) it was not possible by virtue of as ignorances and bad behaviour of some missionaries, and the absolute obstacles, hedged by Tatars » (the Adyges.1974.p.372).

So, the Scottish missionaries have collided with unusual complexities in preaching Christianity. For this reason the character of religious-educational missionary activity was defined by features of religious-moral outlook of mountaineers, customs and traditions of mountain tribes and difficulty of their languages. Practically all missionaries were engaged in studying of the Northern Caucasus. They knew languages, customs, traditions, a way of life, geography, were interested in toponymics of place names, as has allowed them to leave authentic data in printed and hand-written works which are the valuable contribution in the scientific Kavkazovedenie.

Generally speaking, about a cultural-educational activity of the Scottish mission on the Northern Caucasus, we conclude:

- The missionaries for rapprochement with local people studied their languages, communicated only in their language, lived, being conformed to decencies of their manners, knowledge, customs and traditions, were engaged in translation of the bible literature into the Arabian and turkish languages, organized their edition, distributed them among local population;
- They bought slaves of a mountain origin for education them in their families, teaching them the hornbook, in their turn, the missionaries adopted their culture and language;
- They carried out the spread of knowledge about the Christian doctrine by word, conversation, the sermon, personal modesty in behaviour and charity among requiring;

- They rendered a medical assistance and distributed the knowledge about a public health;

- The members of the Scottish mission have played a positive role in activity of the Caucasian branch of the Russian bible society. They became an active propagandists for the spread of knowledge after a method of mutual training –Lancaster's system;

- The British educators have brought the contribution in the scientific Kavkazovedenie on ethnography, geography, toponymics and history of the region of the first third of the XIX century.

CONCLUSION

Having reviewed the results of activity of the Scottish mission in the Northern Caucasus, we mark, that, despite of its short duration only 33 years, it has brought the positive contribution to development of the Northern Caucasus.

Comparing activity of missions of the Ossetian spiritual commission in Mozdok and the Scottish in Karras, we see a difference in result. Owing to privileges of the imperial government concerning those who voluntary from mountaineers has arrived in Mozdok and has converted to Christianity, by it were given, being expressed by the modern language, a relocation allowance on erection of habitation at the rate of 20 roubles, freedom from masters, and a personal safety was provided in Mozdok as the city-fortress was under an intensified military protection.

The pupils of Scotts were basically the bought children. They received freedom in 7 years and then the society of a colony worried about organization of their independent life - erected habitation, provided with a means for transportations, cattle, separated the ground from the ground of the tutor.The conditions of adaptation of mountaineers in the new environment differed also. The Ossetians passed this process much easier as they were adult people, lived independently, but the Scottish pupils lived by one person in the families.

The Scottish missionaries put their energies and means in education of the true men of faith.First of all setting before themselves a task of the realized acceptance of the Christian belief by pupils, both missions paid attention to the education of mountaineers, to mastering by them the hornbook. It was necessary that Christians could read the bible literature. As soon as appeared the first children in the colony,the Scots have opened schools in 1805. The captive children were taught together with the Scottish children.

A distinctive feature of the mission's school in Karras was the purpose of preparation not only elementary competent, and enough erudite people, somewhat the polyglots owning certain crafts. They aspired to prepare successors-preachers of the Christian dogma among mountain people. In connection with the changed conditions in the Caucasus they did not manage to make from all missionaries the preachers, but families of the Scottish pupils always and until now, already 8-9 generation, distinguishes erudition. Among them there is a

lot of teachers, doctors, bookkeepers, militaries and the bank employees. In Mozdok the Ossetian learned an elementary literacy.-.,

There is a sense in noting a way of life and activity of the Scottish missionaries which was Puritan, in the certain degree was a pacifistical.

Despite of similarity at both missions of forms of activity: a word, conversation, the sermon, - they were distinguished with the approach in dialogue. The European missionaries spoke with them only in language of that people among which they worked.There were translators in the Ossetic commission. Their medical preparation, their readiness to provide charity support, and not only medical, but also money were distinguished them from other mission.

The members of the Ossetic commission weren't allowed to go to the other territories because of danger. The Scottish missionaries, observing all precautions, went unarmed all over the Northern Caucasus. So, A.Paterson happened to travel around the territory: Karachay in 1807, Nakhichevan, Perekop and Ekaterinodar in 1816, the lands of Kalmyks in 1818, Mozdok and the territory of the Military-Georgian road in 1826. The activity of the Scottish mission is also remarkable in Ingushetia.

The peacekeeping forms of activity of the Scottish missionaries could be used and today.

The huge desire of both missions to attach to the Christian doctrine as many as possible of mountaineers was given very difficultly because of a huge opposition of Moslem doctrine from the Turkish emissaries, their instigation the mountaineer tribes of the Northern Caucasus and more and more inflamed Caucasian war. A.Paterson in conversation with I.Radozhitskim in 1823 marked, that they had to talk to people secretly from their princes, mullahs and effendies otherwise, except for insults, will hear nothing. They called the Christian humility, mildness diligence a cowardice, and capture and a robbery consider as honour (Radozhidskiy 1824).

The missionaries of the Ossetic commission all period have experienced a considerable, exactly intolerable difficulty. The work of commission opens and closes three times, transferring the center last time in Tbilisi.

The government makes a decision on closing mission in 70-s of the XVIII century and renews its work again only at the beginning of the XIX century.

This is not by accident, in our opinion,that the Scottish mission was closed. The strained conditions because of the military opposition, the

instigation of the English government which were interested that Turkey became the mistress of the Caucasus, absence of interest of the British Empire in peace development of the Northern Caucasus - were the main reasons.

It would be not fair to belittle advantage of the Scottish missionaries in development of region of the Caucasian Mineral Waters as it was done in the tactical purposes by many researchers, preferring Germans. Yes, indeed, the last have made much more and became the standard on many questions of conducting an economic and cultural life for settlements of cities-resorts. But we emphasize, that Scots were pioneers in the cultivation of these lands: have got a plow farming, have planted gardens and kitchen gardens, began to receive products of an animal and a phytogenesis and provide with them along with their families and having a rest health-resort visitors.

The contribution of Scots to culture of the territory is invaluable: the first official stamp of the settlement, the first printing house, the look of settlement – became a cultural reference points for others.

On the whole the contribution of missionaries of the Scottish colony on economic development of this region can be finished conclusions of general G.A.Emanuelja – the commander of the Caucasian line, - which, answering an inquiry of the deputy of the Caucasus A.F.Paskevicha, has said: « What has Russia made for them? – The vacant lands were given to them. What have Scots made? - they have developed a blossoming settlement and provided with food stuffs Goryachevodsk» (CERTIFICATES. v.VII, 894). This research allows to draw the following conclusions:

1. The analysis of activities and methods of work of theWest-European Catholic missionaries of the XVII-XVIII among people of the Northern Caucasus shows, that its results were a starting point for the Scottish missionaries in the beginning of the last century. The interest of the feudal states of Italy to the Northern Caucasus with the purpose of expansion of trade in silk and slaves promoted the spread of Catholicism among tribes of the Northern Caucasus since XIV till XVIII centuries

2. The interests of the government of Italy, France, England, Russia promoted penetration of the Christian missionaries into habitat of people of the Northern Caucasus, in it the traditions of missionary work directed for the spread of Christian culture among backward people.

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3. Scots as carriers of the West-European culture, promoted formation of the general economic and cultural potential of region of the

Caucasian Mineral Waters. They selected and developed the most expedient in conditions of the North Caucasus.

4. The Scottish missionaries had the right of a free choice of their place of settlement. Resettlement of Scots to the Northern Caucasus can be carried to the colonialism type of migrations, that is, to define as voluntary. An absence of numerous resettlement of Scots is caused by complexity of attitudes between missionaries, mountain people and a local Caucasian military management which has been interested in the Scots as in converters of the region, rather than in missionaries, distributors of the Christian culture. Therefore the Caucasian administration with greater desire supported the German colonists. The important role here have played comprehension by management of the Edinburgh bible society of deterrents of missionary activity in the Northern Caucasus and absence of support of the British government in resettlement of inhabitants of the country to the Caucasus.

5. The content of policy of the Russian Empire and the Caucasian administration in relation to the Scottish colony it was developed in view of that the Scottish missionaries were natives of the powerful civilized nation. The legal status of a colony has been regulated by clauses Of the Charter met all requirements of the Russian heraldry and approved by the Russian emperor Alexander I. Originality, a legal independence of the colony have been confirmed by establishment of the official stamp of the settlement.

6. The analysis of an actual material confirms opinion about that the Scottish immigrants were granted privileges, but their legal status depend on development and condition of attitudes to England, and also from policy of the Russian government in the territory of the Northern. Caucasus. The favorable periods of life-sustaining activity of missionaries were replaced by the periods of indifference to their affairs, and at times and a quite aversion to them, that actually and explains a short duration of their activity and a rather weak productivity.

7. The missionaries for rapproachement with local people studied their languages, communicated only in their language, lived, being conformed to decencies of their manners, knowledge, customs and traditions, trnslated the bible literature into the Arabian and turkish languages, organized their edition and distributed among the local population. They bought slaves of a mountain origin for education in the families, taught the hornbook, in turn, adopted from them culture and language.

8. They carried out the spread of knowledge about the Christian doctrine by a word, conversation, the sermon, a personal modesty in behaviour and charity among requiring.

9. The British educators have brought the contribution in the scientific Kavkazovedenie on ethnography, geography, toponymics and history of the first third of the XIX centuries.

10. The missionaries managed to enrich people of the Northern Caucasus with knowledge in various areas - in medicine, an economic and cultural life, to contribute their mite in development of this territory.

The similar alternative to the military decision of regional problems is important nowadays also.

APPENDIX

Document #85

Decision of the ministry committee about reorganization of the Karras colony on the North Caucasus, approved by Nikolay I (the Emperor of Russia).

14 December 1828

2517 – December 15. Approved by his Majesty, the decision of the Committee of Ministers.- About new establishment of the Scottish colony in the Caucasian Region.

On the 4th December meeting hearings took place on the Ministry of Internal Affairs report from 30 November #998 (the department of the economy of state and public buildings), introduced into the journal of the Committee under the entry #1929, about new establishment of the Scottish colony in Caucasian Region.

The committee after consideration of the petition, have found that establishment of the Scottish colony should be considered in two aspects. For the first aspect it should be considered from the point of view of the state economy and in the second aspect from the confessional point of view. By the first aspect the committee agrees with the suggestion of the Ministry of Internal Affairs and Chief Administrative Officer in Georgia – general duke Paskevich-Erivansky about improvement of the status of this colony. Regarding the second issue, the Chief Administrative officer of the Post Department in the presence of the committee expressed the idea that former Emperor, by approving the Scottish mission in the Caucasus Region, had the main purpose to convert the highlanders into Christianity by the means of this mission. Therefore there are no other issues left to obstacle such a beneficial decision of His Majesty. The Chief Administrator in Georgia General Ermolov`s opinion that allowing international missionaries is not beneficial for Russia especially in the political aspect, is the idea too vague and cannot be applicable to this particular situation. On the contrary, more than twenty five years of the Scottish mission peaceful history in the Caucasus region removes any precaution on this subject. Though a total number of highlanders converted into Christianity are not numerous, nevertheless the beginning is established. It would be very beneficial to arrange Christian missionaries' society from Russian confessional ministries. However, this society does not exist now and if

we ban Christian missionaries from Scotland to conduct this mission at the moment then many highlanders ready for conversion may be lost for us. Considering this, the Committee decides the following: 1) allow the Scottish colony within all rights and privileges that were introduced by the Chart of 25 December 1806, give a permission to missionaries a right to convert Moslems and pagans from highlanders into their confession, with introduction of newly converted into their colony. 2) Basel Missionaries, based in the Shusha town, in the province of Karabag, can transfer to the Scottish colony with reservation of current rights and privileges (if the Scottish mission would be happy about it). 3) To the head of that colony, pastor Paterson, in recognition of his successful twenty-five-years-long input into the prosperity of the colony and region, provide immediately 1000 dessiatins of land, with issuing a letter of hereditary privilege. 4) to nine families of converted highlanders and 10 German families adopted into colony allow on the same basis 60 dessiatins of land per family (totaling 1140 dessiatins). 5) In case of transferring of Basel missionaries into Scottish colony (or otherwise increase in numbers of the members of that colony) allowing 60 dessiatins per family on the same basis. 6) Former Saratov settlers, that live in Scottish colony, according to the suggestion of the general earl Paskevich-Erivansky, allowed to settle near mineral springs on the same land that was allowed to the Scottish colony. Otherwise they can be allowed other empty lands from the state reserves nearby mineral springs with permission to other colonists to do settlements there, each time making inquiry to the Ministry of Internal Affairs. 7) Newsettlers who transfer to that area allowed five years of privilege from paying all duties, counting this period from the date of family arrival to the Caucasus region. After expiration of the privileges period the newsettlers equalize in duties to the state peasants of the Caucasus region (basing on the decision of the Committee of the Ministers from 29 September 1817). 8) To prevent any possible disagreement between Scottish and Saratov settlers, to divide between them lands and the internal management, allowing Paterson supervision only Scottish settlers and to Saratov settlers offering a possibility to elect supervisors from their society. 9) To subordinate both groups of settlers to the Kislovodsk Commandant, who will have a responsibility to oversee their well-being and prevent any arguing between them. Should there any discord appear he will take necessary measures to settle it down and report about the main offenders to the Head of Caucasian Region.

In the meeting of December 15 it was announced to the Committee that his Majesty the Emperor have approved the petition of the Committee.

Document #68

Decision of the Committee of Ministers on the transferring of the German colonists from the Caucasian colony "Karras"

28 September 1817

27.070 September 29. Committee of Ministers statute. – about transferring of German colonists from the Scottish colony to the town of Holy Cross.

Committee, after hearings the report of the Internal Affairs minister about transferring of the German colonists from Scottish colony (see appendix), confirming the proposition of the Minister of Internal Affairs suggested the following: allow him to confirm (to whom it may concern) to make sure that colonists would not be allowed to freely transfer from one settlement to another. For proper execution of this decision, to inform the Minister of Internal Affairs about transcript from this journal.

Note. In the year 1810 Saratov office of the supervision over the international settlers, was petitioned by 25 families to allow them transferring from Saratov colony to Scottish colony (that is placed near Caucasian mountains. The office suggested that there were no significant reasons to refuse such transfer.

While the paperwork processing (demanding some info from office), it was reported by the Internal Affairs ministry that the denoted colonists in the number of 30 families already transferred to the Scottish colony.

Since most of newsettlers in a short period of time have managed to build houses and arrange their households, then it was considered that there is no other way to solve this issue than to decide the status of the newsettlers to the Scots, because the Scots from the Chart allowed them by his Majesty from 25 December 1806 enjoy many privileges. So the questions arisen if the newsettlers should be integrated in Scottish society, what duties they should do (because being in the Saratov colonies they were executing state duties on the same level as the state peasants). This was the reason why exchange of correspondence with Caucasian Civil governor had started.

The Caucasian Civil governor in the year 1816 informed that some of the Saratov colonists earlier transferred to Scottish colony, left the one and went back to their original place of living. Those who remained had contradictions with the missionaries and insisted to allow them transfer to other place. Particularly they were interested to transfer to the town of Holy Cross, where they hoped to establish themselves with better advantages for themselves and the treasury. The reason for such a decision was the facts that Scots do not allow them enjoy the same level of rights. Though Scots allow the newcomers some land for transferring but newcomers do not want that.
Since I could not find any positive sides in such transferring, I suggested to the governor to closely consider this and get the first-hand informationi from both sides, to make a proper report to the higher authorities.

At the beginning of this year the colonists themselves independently approached me with the petition to allow them transfer to the town of Holy Cross. The petition was accompanied by the written confirmation of the city inhabitants that they are happy to take the newcomers. After that the Caucasian Civil Governor informed that the colonists do not want to stay with Missionaries and that 13 families without approval of the authorities have transferred to the town of Holy Cross, where they already settled themselves and manages to arrange their households. By this precedent he considers that the others remaining in the Scottish colony can also be allowed to transfer to that town.

Between that, before receiving the answer from Caucasian Civil governor, the Chief Governor of Georgia, Astrakhan and Caucasian regions, general-leutenant Ermolov wrote to me about invitation of the foreigners to get into Georgia for spreading of agriculture and other economic activities. He had in mind those German colonists living in the Scottish colony and petitioning to allow them transfer to other places. I informed general Ermolov about my positive decision to transfer them to Georgia.

Now the Caucasian Civil Governor in his note, received by me on 29 July of this year, explaining that he suggested himself such a transfer to colonists, and that though they did not show any desire for such a transfer, have sent there 2 representatives for preliminary recognition of the lands.

The governor considers that should the colonists will not be happy to transfer there, then they could be allowed to transfer to the town of Holy Cross with the same rights as of the Saratov colony. However, they should execute all the duties required for that region on the same level as state peasants.

What for the privileges of the denoted town, he explains that these privileges listed in the Chart provided on 28 October 1799 to Derbent and Maskur Armenians. This chart allows them to settle that city, with providing 12000 dessiatins of the convenient land and establish their own Armenian court for supervision of the citizens in that town and outside (under the appellation right of Regional Administration and the Chief Officer of the region. This town also enjoys the freedom from all duties and services for the period of 10 years by the decision of His Majesty from 15 april 1799. After the expiration of this period the citizens must pay forever to the treasury the following: the merchants from their capital 1 percent from each ruble, bourgeois and guild members 2 roubles per household, region dwellers that have 30 dessiatins per head, should pay 5 kopeks from 1 dessiatin per year. They are also free from quarterage exept the cases of military needs. They are also free forever from providing army recruits.

To this report the Governor adds that by now 112 men with families of Armenian and Georgian nationality settled in the town of Holy Cross. This means that by allowing colonists (total number 88 people) to transfer from Scottish to the town of Holy Cross and allowing to stay there those 37 people from previously transferred colonists who already live there, then the citizens of that town having much of land will not have any land shortages. From the transferred colonists the artisans would become guild members and agriculture workers would become land settlers.

Besides, he thinks that for the colonists would be much better to stay in the land of Scottish colony somewhere close to the town of Georgievsk and Mineralye Vody, because the soil in that areas are much better than in the town of Holy Cross.

Together with that, I have received a note from the Kherson Military Governor that Wuertemberg settlers, who expressed a desire to relocate to Georgia, those whom I had an honor to report to the Committee of Ministers before, had already moved there in the number of 31 families.

Certificate

1. Privilege from duties, provided to Saratov colonists by the Manifestation of His Majesty on 22 July 1763 have ended in the year 1798. By the report from 18 December 1808 approved by His Majesty they are equalized in duties with the state peasants of the Saratov region.

2. By the opinion of the State Council 27 November 1812. His Majesty approved about dismissal of colonists to other statuts that colony member who received a dismissal to enter another statute enjoys equally all the rights and privileges accompanied with that statute. The same opinion allows the dismissed colony member (if he wishes that) to remain on the same colony membership. However, it means that he must fulfill all the duties from both colonies required.

3. In the chart from 25 December 1806 granted by his Highness to the Scottish colony, among the rest is established:

In the paragraph 3: confirm to them incontestable and inheritable right on lands that will be allocated, however from these lands that belong to whole society no part can be extracted for any side economic activity. In the paragraph 4: The members of this colony are free from all the duties for the period of 30 years, from the moment of receiving the lands. In the paragraph 19: All people who will be bought by them, or got freed and all foreigners, who after leaving their lands would take a decision to settle with them, allowed to enjoy the same privileges as the settlers.

IV. By delivered today checking report from the Caucasian Civil Governor it is shown that in the Scottish colony of missionaries, arrived from Scotland and accepted new members into their society on the basis of the denoted Chart totally accounted 23 people of male gender.

To the property of the Scottish colony allotted 6500 dessiatins of land.

The opinion of Minister. Taking into consideration first of all that in the Scottish colony counting by the number of the dwelled members, too much surplus land is allocated that is remained unused, and second, that the Scots themselves agree to allocate necessary land to the colonists, I find that it would be very useful if those colonists would remain for living

in the colony. This reckoning is also based on their long-term staying in that land and already having the households, as well as having their own administration and confessional activities.

They are strongly objecting further staying there, on the basis that the Scots do not allow them exercising equal rights with them, which is considering the His Highness Chart is not possible without the Scots consent. Caucasian Civil Governor informs that in the town of Holy Cross there is a lot of surplus land where about the half of the denoted number of German colonists already moved from Scottish colony. Those newsettlers already received from the citizens of that city a confirmation letter that the citizens of that city eagerly permit them living there. So I consider allowing the German colonists such a transfer and with this to prescribe to the Caucasian Civil Governor the following:
1) to allocate on the general for all colonists rules and regulations up to 60 dessiatins of the land per family. 2) To equalize them in all the duties and taxes with the other state peasants of that region, excluding military recruits duty that all foreigners are free for ever. 3) Considering their administration, they must have their own Supervisor on their own expense, having as the role model the example of Chernigov Belovezhie colonists, and in all other respect to be under supervision of the Governor.

Should somebody from them would consider transfer to some other status, it should be considered at their own individual will, and to take a decision on the basis of previously issued rules about dismissal of the colonists.

This is I present for the consideration of the Committee of Ministers

Document #93

Decision of the Committee of Ministers about reestablishing of the Caucasian colony Karras, approved by the emperor Nicolas I

26 June 1835

8271 – June 26, His Highness approved regulations of the Committee of Ministers. – About the measures to establish the Scottish colony by the Caucasian mountains.

Hearings taken place about the report of the Minister of Internal Affairs from 27 April, about the measures to establish the Scottish colony near Caucasian mountains and about provided to the members of this colony placed in the Shusha missionaries from Basel right to convert Moslems and pagans into their confession.

The committee after considering this case found that the main circumstance about this issue is the right allowed to the Scottish colonists to convert Moslems and pagans into their own confession and to increase the number of the colony members by that way.

By this matter, the committee could not take into account that the actions of the colonists in the period of more than 32 years, since the time of providing them such a right, was limited by conversion only 9 highlanders and that since the year 1828, when this right was re-confirmed again, they did not converted a single person. For the same period of time the missionaries of the Ossetian colony during 17 years have baptized over 70 000 souls. Those insignificant achievements of Scottish colony completely confirm that they are not occupied with missionary activities and therefore for increasing in number of their colony has no need in the granted them rights.

What about the settled in Shusha missionaries from Basel, then from their actions one can see, that they since the time of their settlement did not converted into Christianity a single soul, in this way they diverted from their goal and completely focused themselves on the Armenian young people. Their actions resulted many complains from the Armenian spiritual authorities, which by confirmation of the local civil authorities can lead to very unpleasant consequences.

Having this in mind, the committee, completely sharing the opinion of the Chief Administrator of Georgia, considers that actions of all foreign missionaries in the transcaucasian region, must be by the thoroughly disclosed reasons forever ended. Above the mentioned, considering the report of the Sinodal Ober-Procurator, provided in the presence of Committee, that the regulations about the transformation of the Caucasian Confessional educational institutions already received his highness approval and that for the completion of the Greek-Russian missionary society beyond the Caucasus only few notes of Baron Rozen expected (who while being here, promised to provide them immediately after his arrival to Georgia) – it was decided that taking everything into consideration there is no more need to have foreign missionaries in that region.

In conjunction to this, the committee resolutes:

1) The conclusion of the Minister of Internal Affairs about proposed measures about Scottish colony confirm.
2) To ban all the members of that colony (as well as members of the settled in Shusha missionaries from Basel) all kinds of missionary practices and allow them to occupy themselves with agriculture, arranging factories and crafts.
3) To the missionaries of Basel, for preventing all possible complaints from Armenian spiritual authorities, to ban into their educational institutions Armenian young people.
4) Closest supervision about execution of these decisions to impose on the head of the Caucasian region under the supervision of the Chief Administrator of Georgia.

The Emperor this resolution of the committee approved with his Highest authority.

The conclusion of the Minster of Internal Affairs – After consideration of the details of this affair, I find in that two circumstances, that require resolution: 1) settlement of the Scottish colony. 2) actions of the Basel missionaries in the aspect of their influence to the Armenian youth.

In consideration to the Scottish colony, the investigation that was taken on the spot and based on this investigation report of the Chief Administrator of Georgia, general from infantry Baron Rozen, in necessary degree satisfy that all disturbances that taken place by now

have the source in the colonist Paterson, which is, without having any the legal rights for that, usurped the position of chief manager and oppresses the colonists in their rights for land and management of public affairs. As a result of this, the whole colony for several years being torn by endless factions.

For prevention of the denoted factions and putting in order the arrangement of the colony, I consider necessary, in conjunction with the opinion of the general Rozen, to remove Paterson from the society of the Scottish colony. To the members of the colony on the basis of the highest Chart of 26 December 1806 (22410) and Highly approved decision of the Committee of Ministers from 15 December1828 (2517) allocate the certain proportion of land – 60 dessiatins on each family including the newsettlers from Saratov colonies. To allow them establishment of their own administration from their own society – a chief officer and two members, one from Scottish and one from Saratov colonists, repeating the election cycle each three years. To the colonist Paterson allocate highly presented 1000 dessiatins of land on a special lot, and position that one as far from the main colony as possible with the purpose to eliminate any further possible arguing.

Now considering Basel missionaries. In this case we have evidence provided against those foreign missionaries by general Ermolov, that were repeated later by general from infantry, baron Rozen. However, that evidence after consideration on the committee of ministers in the year 1828 remained “as is” without any action. On the other hand, it should be taken into consideration that behavior of protestant missionaries in other states and especially in Prussia, Sweden and Denmark acquired approval of the government. Basel missionaries from fortress Shusha, during the period of the siege of this fortress by Abbas-Mirsa, deserved an approval from local military authorities as well as commander in chief of the Special Caucasian Corps, general field-marshal, prince of Warsaw, duke Paskevich-Erivansky. In all our papers there is nothing that would serve to accusation of the missionaries in any actions against our government. Having all the abovementioned in mind I consider that all the rights and privileges that were granted to them by His Highness should remain intact.

As for particular influence that they produce on the education of Armenian youth, I would consider for this case taking some measures for

prevention of possible misunderstanding and arguing in the future between the missionaries and Armenian spiritual authorities about conversion of Armenian youth into Protestant confession. This solution is based on the confirmation from local civil and school authorities who recognized the actions of the missionaries for the Armenian people as very useful. This also goes in coherence with the opinion of the prince of Warsaw, duke Paskevich-Erivansky. These measures I would consider to limit by those decisions that the mission already reported on the preliminary consideration of general Rozen.

After all this reckoning I suppose the following:

1) The colonist Alexander Paterson, for the upheavals and oppression of other colonists, to remove from the Scottish colony Karras.
2) To the members of this colony on the basis of His Highness Chart from 25 December 1806 and Highly Approved decision of the committee of ministers from 15 December 1828 allocate a certain proportion of land from the Karras colony area, considering 60 dessiatins per each family, including the newsettlers from Saratov colonies.
3) Highly awarded to the colonist Paterson 1000 dessiatins of land to allocate as a separate lot as far as possible from the main colony to prevent by this measure any possible arguing in the future.
4) For the management of Karras colony affairs to allow the colonists establishment of the Managing Body by electing from their members one foreman and two members. Those should be re-elected on 3 years cycle basis with the condition that the foreman would be elected by turns one time from Scottish and another time from Saratov colonists.
5) To entrust this colony to direct supervision and patronage of the Pyatigorsk Region Administrator, that will be responsible for supervision over their well-being and prevention of any possible discords.
6) Leaving the Scottish and Basel missionaries within the Highly awarded rights, to permit to the members of Basel missionary society adopting to their schools not only Moslem but Armenian youth too. However, this should go with the condition that under the threat of lawful punishment, they should forbear from attraction of Armenians to their confession and elect with confirmation from local authorities two honored Armenians as supervisors for these schools, one from civil and one from clerical status.

REFERENCES

*1 The original documents were retained in Prague in state archive.
*2 In the Middle Age direct ancestors of The Ossetians were better known under Byzantine name of Alans and Russian Yasy
*1 Full collection of laws. V.XVI, N 11680
*2 It is referred to ancient site situated near modern Budenovsk city in 1799. It was founded by The Armenians of Derbent and Muskursk by the order of I Paul under the name of Holy Cross.
*1 Sarepta Biblical Society was founded in Volga region by German emigrees for the purpose of land reclamation.
*1 Nowdays if you look at mountain Beshtau from Svobody Avenue, you will make sure that this is contour of the mountain.
*2 Scottish missionaries grew grain varieties such as wheat, rye, oats, barley.
*1 In steppe Ciscaucasia its active spreading had began at the turn of XVIII-XIX centuries (Korsak. 1901. p.218)
*1 The last association is concerning to wax candles which were used by enlighteners in those times: reading and writing people.
*1 Genderson is British traveller, a writer.
*1 It is known, that members of Russian Bible Society were extensionist of Lancaster Schools in Russia
*2 Shablovskij N. Georgievsk olden time.-St.P., 1914
*3 The Caucasian province with the center in the city of Georgievsk has been approved in 1802. In 1822 the named province has been transformed to the Caucasian area with the center in Stavropol. In 1847 the Caucasian area is renamed into the Stavropol province.
*1 Joseph Lankaster (the Dictionary. 1898, volume. 33) - the English teacher (1771-1838), was engaged in free-of-charge training of poor children and developed the original school system which has received a great success. In 1811 there were already 95 schools of Lankaster`s system with 30000 pupils. His attempt to apply the system to higher education has failed. He emigrated to America and organized educational business in Colombia (1820-1829). The pedagogical system of Lancaster is described by the author in two books (1805-1810).

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